

DOMINICANA

PERMISSU SUPERIORUM



Vol. XLI, No. 3

SEPTEMBER, 1956

DOMINICANA is published quarterly, March, June, September, and December, at The Rosary Press, South Columbus St., Somerset, Ohio, by the Dominican Students, 487 Michigan Avenue, N. E., Washington (17), D. C.

Subscription price: \$2.00 a year in advance; 50 cents a copy

Entered as second class matter at the Postoffice, Somerset, Ohio, June 19, 1926, under par. 4, sec. 412. P. L. & R. The Rosary Press, Inc., Somerset, Ohio.

CONTENTS

EDITORIAL	205
HOW STUDY CAN BE VIRTUOUS	by Basil Boyd, O.P. 207
THE BATTLE OF THE UNIVERSITIES	by Albert Broderick, O.P. 212
DESIGNS OF DELIGHT	by Lawrence Concordia, O.P. 231
ST. IGNATIUS AND THE DOMINICANS	by Cajetan Kelly, O.P. 244
GOLDEN JUBILEES	
The Rev. Martin S. Welsh, O.P.	250
The Very Rev. John Lawrence Finnerty, O.P., P.G.	251
The Rev. Charles Fidelis Christmas, O.P.	252
OBITUARIES	
The Very Rev. George B. Pauliuks (Paulius), O.P.	254
The Rev. Paul Adrian Elnen, O.P.	255
FRIARS' BOOKSHELF	257
CLOISTER CHRONICLE	298
SISTERS' CHRONICLE	301

J.M.J.D.

*DOMINICANA is indexed in the Catholic Periodical Index
and in the Guide to Catholic Literature.*

DOMINICANA

Vol. XLI

SEPTEMBER, 1956

No. 3

EDITORIAL

 ANY EVENTS that the world considers important will take place in the autumn of 1956. New enterprises in business and politics, disasters and rumors of war, personalities and ideas —all these will catch our attention through the newspapers of the world as this year comes to a close. These events come and go in a whirl of rapidly changing circumstances which bewilder and weary by their noise and confusion. The unwary reader finds it difficult to distinguish between what is essential and what accidental, and most often he misses what is important before the mirror of truth, the vision of reality that is from God.

But the events that happen in the world of the true Christian "the city of God" as St. Augustine calls this world, are of a far different nature. This is the world of God's grace quietly working through His instruments, His ministers both among the clergy and the faithful producing results that are infinitely greater because they are supernatural and eternal. This is the world of love of God and neighbor, victorious over love of self. Here there is no confusion but perfect order, everything working for the honor and glory of God.

Seldom do these events make the headlines. In the majority of cases the drama of the action of grace is internal, hidden from the world, quiet in its achievements. Thus the announcement of the opening of a new mission field in Pakistan by the Dominican Fathers of St. Joseph's Province creates no sensation among the observers of political trends. Nor does the news of Dominican teachers assigned to the far Eastern country of Lebanon arouse the interest of many outside the circle of friends and relatives and their Brothers in St. Dominic who wish them well.

But to the fervent and apostolic Catholic the news is of major importance. The news is important because every missionary is important ever since the initial command was given by Jesus Christ to His Apostles: "Go ye and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost." The news is

of special importance to every Dominican because it means that the spirit of the Gospel reflected so perfectly in his own constitutions is in his own time a concrete reality. "Our Order from the beginning is known to have been instituted especially for preaching and the salvation of souls." (Chap. I, Para. 3)

Thus, the small band of Dominican missionaries and teachers who form the vanguard to the new posts in Pakistan and Lebanon are the living, contemporary witness to these commands. They carry on the traditions of the Church and the Dominican Order, reflecting in their sacrifices, the sacrifice of Christ for all men on the Cross. By word and by example they will bring the truth of Christ to those who still answer the question: "Why do you stand here all day idle?" with: "Because no man has hired us." (Matt. 20: 6-7)

The Popes have praised mission work above all other works of charity, superior to these as the infinite surpasses the finite. The reason is obvious to the fervent Catholic. What could be greater than working as God's chosen instruments to bring light to the blind, the good news of the Gospel to those poor souls living in darkness?

And yet, under God's providence, the greatness of this role, the awe-inspiring grandeur of this pattern in the Divine Mind is often hidden, like the leaven in the bread or the seed in the ground. Christ Himself foretold that it would be so. It is only through the vision of faith that we can see the real significance of these events, strange and unimportant to the unbeliever, consoling and a source of joy to the faithful soul.

Dominicana extends congratulations to those who have been chosen for work in our new missions in Pakistan and Lebanon. We wish them God's blessings and a fruitful Dominican apostolate and ask our readers to join us in prayers for the success of this work.

"The education of Christian youth never had a more decisive or vital importance, faced, as it is today, by the disconcerting errors of naturalism and materialism which, in precipitating the world into an appalling war, give cruel proof of the falsity of a philosophy based on essentially human foundations."

Pope Pius XII, Broadcast to the Catholic University of America, Nov. 13, 1939.

HOW STUDY CAN BE VIRTUOUS

BASIL BOYD, O.P.



HE "PLIGHT OF THE INTELLECTUAL" has occupied a prominent place in the scholarly and serious forums of contemporary society. Echoed in the periodical press, this discussion has impressed itself upon the attentions of all. There are indeed indications that our society is at last ready to accept scholars and intellectuals in their proper role; nonetheless, a vociferous party continues to demur and accuse—and some among the intellectuals themselves profess naught but pessimism and disillusion.

Within the Church, where the works of the mind are traditionally cultivated and valued, such leading thinkers as Fr. John Tracy Ellis and Bishop Wright of Worcester have felt constrained to speak out for the rights of the intellectual lift within the framework of American Catholicism. The Church in this country, they rightly point out, has definitely emerged from the frontier conditions of the last century. Now is the time to bring to flower those distinctive element of Catholic culture for which the seed was laid in the very beginning. Now is the time to give the lie to those who rebuke the Faith as intellectually sterile and stifling. Now is the time to reassert that leadership in the empires of the mind which goes back through Aquinas and Augustine to the very Word-made-flesh whose Church is founded in the truth of doctrine and who left us the command: "Going therefore, teach ye all nations."

Yet how are Catholic scholars to break forth from that intellectual cocoon, that intellectual *apartheid*, to which they often seem relegated? How are we to gain that respect which will give weight to our teachings? Or rather, whence shall we deprive that integrity and strength of intellect whose intrinsic appeal will argue its own case both before the bar of secular scholarship and before the people as a whole? The present article attempts to answer this question. In their penetrating studies, Bishop Wright, Fr. Ellis and their fellows have shown us the *what* and *why* of Catholic intellectual activity. We believe that Saint Thomas, in the moral section of his *Summa Theologiae*, has a very illuminating study of the *how* of the intellectual life, and we here undertake an application of his teaching to the contemporary question. First, backtracking to re-examine certain re-

actions towards intellectualism, we will go on to show that the tensions arising from the more extreme reactions are eased by a special virtue, to wit, the virtue of studiosity. For a better understanding, this will be contrasted with the characteristic operations of the contrary vice of curiosity. We firmly believe that the Thomistic exposition of this virtue will help all students, whether secular or explicitly Catholic, to strengthen and rejuvenate their habits of study and thought.

There are two positions current with regard to the intellectual life. One asserts the complete independence and self-justification of the pursuit of knowledge; the other favors the subordination of speculation to the study of practical and even military projects. Both views have been put forth persuasively by professed scholars and thinkers. Yet the adherents of the former frequently seem to divorce the life of study from any sense of limitation and from any responsibility to other human and social values. These excesses, strongly fixed upon by the popular mind, have characterized that mind's concept of "ivory-towerism." The common man sees the absent-minded professor, the cold, abstracted philosopher, and the dreamy, undisciplined Bohemian as disparate symbols practically expressing this strange, useless and unjustifiable life of sheer thought and study. Nor have there been theorists lacking to vocalize this popular reaction; yet these have too often sinned, on the other hand, by denying any validity to the intellectual life unless it bear fruit in tangible material benefits to the community. Too often the scientist, the nuclear physicist or electronics engineer, are made the exclusive symbols of successful, practical intellectual achievement.

Between these excessive, imperfect, and typically vicious reactions to the life of thought and study, there mediates a moral virtue. That virtue is the virtue of studiosity, discussed by Saint Thomas in Q. 166 of the *Secunda Secundae*.

At first we may be somewhat surprised at what Saint Thomas sets down as the nature of studiosity. If we think of the studious person as being the "bookish" fellow who has ransacked the shelves of every library in town, or the curious one who is ever delving into new fields or pressing new frontiers of knowledge, we are wrong. One needs no special virtue to supply the drive for such intellectual adventures; our very nature impells us to seek to know everything about everything. *Anima est potentia omnia*, Aristotle taught: the soul, by knowledge, can become ALL THINGS—and one of the strongest drives in our nature is to fill this potency, to achieve this mastery. With eyes and ears constantly open for any stray bit of information that may prove helpful or interesting, we strive to satiate

this hunger not only in school and formal study, but at every moment of the day. The press, radio, and television all capitalize on this passion for facts, for news. An exciting or tragic event such as the collision of the *Stockholm* and *Andrea Doria* this past summer can distract the attentions of half the world for days, so strong is our passion to know. By his very nature, then, man has a boundless desire for knowledge—a desire so overpowering as to be at times unreasonable and immoral. To regulate this desire, and bring it into harmony with the other necessities of life, is the task of the virtue of studiosity.

For studiosity is a part of the virtue of temperance, to which it pertains to moderate the attractions of the appetite, lest it tend too much towards that which nature desires. Negatively, its task is to moderate, to restrain that eagerness to know which is a part of human nature. Positively conceived, the role of studiosity is to apply and direct our intellectual activity to its proper end. It is a channel, containing as it were the surging waters of mental power, preserving them from dissipation and consequent shallowness. It is the channel wherein the currents of the mind rush on in great depth and due force to engulf their object.

We should not imagine, however, that studiosity accomplishes these great feats autonomously, and without reference to the rest of life. Studiosity in itself is a lesser, limited virtue. In attaining the stature of perfect virtue, this lesser virtue must be connected and harmonized with all the others towards the proper direction of human life. Now this doctrine of the connection of the virtues shows the special value of studiosity to the scholar and intellectual. For if his principal activity is virtuous, if he restrains from what is unjustified or wasteful or misleading in the life of study, and if he directs his study towards proper ends, this will ensure the goodness of his entire life. On the other hand, he cannot hope to reap the fruits of studiosity if he is infected with some other vice—for experience has shown that intemperance, pride, and especially lust will frustrate and vitiate that good use of even the greatest natural talents. If he finds no satisfaction in his knowledge, no peace in the truth, let him check to see if some ugly habit has not destroyed that balance in his life which would allow the virtue of studiosity to channel his mental activities to their proper end.

The end or purpose of human activity is paramount, for the end is said to specify or determine the moral character of an action. Thus a human action such as study will be good only if the end or object of study is good and legitimate. Now the object is good if it is in agreement with the dictates of right reason and the eternal law of God.

The end of all human life, determined by God's law and apprehended by right reason, is God himself. Man's ultimate happiness is the knowledge of God: "This is eternal life, that they may know Thee, the one true God . . ." (John, 17, 3) Ultimately, then, God is the end and meaning of all human life, just as He is the maker and principle of all. All human activity leads either to him or away from Him. Knowledge and study must lead to God. It must find God's truth in all reality. In all practice, in all application, our study must be directed towards God.

The delights and privileges of the intellectual life are justified and sanctified if they are directed towards God. The leisure and seclusion of the scholar, seemingly fruitless in the material and secular frame of values, are of the highest value when they lead to God. Nor is this true only when study results in some direct proof or revelation of divinity—the very least appreciation of truth, beauty, and order in the universe is an apprehension of God. The recognition and contemplation of God's presence in the world, generating a corresponding love of His goodness and magnificence, is analogous with the life of heaven, even on the purely natural plane. Divine charity, too, can motivate the work of the applied scientist, exploiting the conclusions of research for the welfare, protection, and ennoblement of the human person and of society.

The scope of truly virtuous study may be seen more clearly by contrasting it with certain vicious tendencies in the desire for knowledge. The desire of knowledge to inflate pride—that devil which waylays all promising intellectual pursuits—or for the prosecution of some sinful act, is obviously ill-inspired. But even the very desire of knowledge for its own sake might be vicious, and we must watch lest our eagerness to learn be inordinate and improper. How often does the study of something less than useful distract us from those studies which are necessary or obligatory? Too much time spent with what is ephemeral or merely amusing will hardly leave us opportunity for great intellectual achievements. Or think how we itch at times to seek out the opinions of some pagan and immoral philosopher, of some insidious book, spurning at the same time the solid and proven sources of truth, and even refusing to look objectively at the world about us. Again, one's intellectual life might be rendered fragmentary and meaningless, by failure to synthesize what is learned into a deep wisdom that sees all things in hierachial subordination to God. Lastly, many expend their efforts in vain scrutiny of mysteries that cannot be unravelled, of intuitions and certitudes far beyond their proper powers. In short, how many are seduced by the vice of curiosity to

dissipate and exhaust their talents of mind, in violation of that wise counsel of the Holy Spirit; "Seek not the things that are above thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always. . . . In unnecessary things be not over curious: and in many of His works thou shalt not be inquisitive. . . . For the suspicion of them hath deceived many, and hath detained their minds in vanity." (Eccli., 3, 22-26)

The misery that has entered the world through the vice of Pandora, curiosity, can hardly be fathomed. For while choice and action depend on the will, that blind faculty must be led by the intellect. How often in human experience have minds of great power and penetration, enflamed by curiosity and ultimately by intellectual pride, led individuals and whole nations into stupidity, confusion, and utter ruin. The intellectual life can never be justified when it does not rise above the level of self-entertainment and self-flattery.

But when the studious life bears fruit in a vision of reality that shows forth the great order of all things in relation to the First Cause and Last End—when it begets a wonder in His works and a loving desire for their Worker—when it serves to initiate a joy and peace which are the natural result of that vision—then the intellectual life is the greatest of treasures. When assiduous study founds the opportunity of harnessing the powers of nature to further the betterment and spiritual perfection of man, that too merits the rewards of virtue. And when the conclusions of a great thinker possess the wisdom and justice, the certitude and dynamism, to lead others and even a whole civilization towards the fulfillment of their destiny, then study and contemplation receive their ultimate justification. Nor should this be taken to imply, pragmatically, that only outward results justify the intellectual life. Integrity and strength of mind are assured wherever the virtue of studiosity, imperated and controlled by prudence and charity, and harmonizing the pursuit of knowledge with the whole of human life, refers all our intellectual labors and successes to Almighty God, the Fountainhead of all truth and wisdom.

"As faith is the friend of reason, so the Church is a friend to science. She respects its freedom, its methods and principles, merely intervening to save it from errors against faith."

Pope Pius XII, At the Pontifical Academy of Science, Dec. 3, 1939.

THE BATTLE OF THE UNIVERSITIES

ALBERT BRODERICK, O.P.

"As Abbot-President [of Downside] Gasquet promoted the foundation at Cambridge of a Benedictine house of studies. . . . Long before this he had warmly supported Cardinal Vaughan in reversing the policy of Cardinal Manning, which was opposed to young Catholics going to Oxford or Cambridge."

The Times (London), obituary notice for Aidan Cardinal Gasquet, April 6, 1929.

To impress the simplicity of the Christian ideal upon un-Christian generations has been the aim of Roman pontiffs from Peter to Pius XII, and of Christian bishops from the apostle Paul of Tarsus, Timothy of Ephesus and Augustine of Hippo to Mindszenty of Hungary. Yet essential consistency often escapes the skimming glance. A divine Church and human instruments, crystal principles and groping men, ageless truth and changing cultures—concepts such as these we may well use to illuminate that unity in diversity which a contemporary English Benedictine has called history as written by the Holy Ghost.

Directly in point is the problem of higher education.

During the embattled pontificate of Pius IX and the episcopate of Cardinal Manning of Westminster (and their immediate successors) there was waged in that fragment of Victorian England which was Catholic a vigorous contest over university education. Its ultimate result is that today there is no Catholic University in all of Britain. Current American Catholic interest in higher education (cf. *Catholics in Secular Education*, Book Review *infra* pp. 266) makes the question "Why?" well worth the asking.

In that "battle" there was little disagreement as to the fundamental ideal of Christian education. Pope Pius XI in his Encyclical *Divini Illius Magistri* (1929) later expressed the standard which had long been prized by Catholics:

" . . . it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is 'the way, the truth and the life,' there can be no ideally perfect education which is not Christian education."

How to implement this ideal in an age of progressing and precocious science, of fervent, and sometimes arrogant rational inquiry, of confident scoffing at faith, of rampant nationalism and social unrest—this was the challenge. Two main streams of Catholic thought flowed through this Victorian age. For one the first task of the Church was the establishment of the supremacy of the papacy and the reestablishment of the primacy of faith. The other would emphasize the restoration of the Catholic intellect to 13th century proportions (with an added 19th century content), and the reconciliation of faith with reason and with the new science of the age. To our day Pope Pius and Cardinal Manning have come to symbolize the first; Pope Leo XIII and Cardinal Newman, the other. This is an oversimplification, understandable, but still a surface view. The scholastic revival actually commenced under Pio Nono; and the prestige and authority of *Ecclesia Docens* scaled a lofty eminence in the Leonine Encyclical *Immortale Dei* (1885).* There was nothing anti-intellectual about Manning; and none held obedience to ecclesiastical authority more sacred than did Newman.**

I. BACKGROUND FOR CONFLICT

An appreciation of the narrow lines of combat within which the issue was joined calls for a preliminary consideration of the mid-19th century European scene, of the currents of continental Catholicism, and of the Catholic body and spirit in England, then but recently reawakened and having, in Newman's phrase, "a second spring."

Continental Europe

This century knew the raging flames of Ultramontanism vs. Gallicanism in France, and its counterpart in Germany; Garibaldi and Mazzini and the rise of nationalism in Italy; the papal dislodgement from Rome in 1848 and restoration by the great powers in the following year; the end of the temporal power of the papacy in 1870. It was the century of the *Syllabus of Errors* of Pope Pius IX (1864),

* "It is to the Church that God has assigned the charge of seeing to, and legislating for, all that concerns religion; of teaching all nations; of spreading the Christian faith as widely as possible; in short, of administering freely and without hindrance, in accordance with her own judgement, all matters that fall within its competence." *Immortale Dei* (11).

** "It does not seem to me courage to run counter to constituted superiors—they have the responsibility and to them we must leave it." Newman to Acton, June 1861, quoted in Ward, Wilfrid, *The Life of John Henry Cardinal Newman*, Longmans, Green & Co., Vol. I, p. 524.

and of the scholastic revival. Finally it was the century of the Vatican Council (1869-70). This was the mighty conclave—the first since Trent—which would pronounce as faith that God's existence could be discovered by reason, the absolute supremacy of the papacy within the Church, and papal infallibility in *ex cathedra* statements on faith and morals.

Currents of Catholic Thought

From France had come the first signs of a new Catholic apologetic to assist men from the ruins caused by the excesses of the previous century. It called for a rallying of Catholics behind the Pope (Ultramontanism), and a turning away from a 'local' Catholicism (Gallicanism) in which the main power was often wielded by the reigning sovereigns through friendly bishops. Ultramontanism in France from De Maistre, through Lacordaire, Montalambert and Ozanam, united love of freedom and patient attention to the scientific questions of the age, with an intense devotion to the papacy.

In Germany, at least in the so-called Munich school of Dollinger and Mohler, the Catholic intellectual party was not so hospitable to papal direction. This group hoisted a banner of "Liberal Catholicism" which

"... took the form of an intense faith in scientific freedom, and a somewhat revolutionary campaign on behalf of the reformation of Catholic theology in the light of fashionable hypotheses in history as well as in physics."¹

Its activities subsequently provoked a formal censure of the Holy See after the Munich Congress of 1863.

English Catholicism at Mid-Century

Queen Elizabeth I, in 1559, had imprisoned those members of the Catholic hierarchy who would not take the Oath of Supremacy. Only one bishop took the oath; three others escaped from the country. From that year to 1621 there was no Catholic bishop in England. In 1688 the Holy See divided the country into four vicariates apostolic, with a "missionary" bishop over each. Catholic Emancipation did not come until 1829. In 1840 the number of vicariates was increased to eight. Finally, on September 29, 1850, the diocesan hierarchy was restored to England—with thirteen separate sees. On the following day Bishop Wiseman of the See of Westminster was created a Cardinal, the Metropolitan of England.

¹ Ward, *op. cit.*, I, 460.

Throughout the century England remained in the status of a missionary country, and therefore continued, until the time of St. Pius X, under the direction of the *Congregatio de Propaganda Fidei*—popularly referred to as "Propaganda."^{*}

By 1850 the main force of the Oxford Movement within the Church of England had largely spent itself. Under the recognized leadership of Newman, with Keble and Pusey only slightly less influential, this group had unsuccessfully attempted to reverse the trend against doctrine within the Established Church, and to promote Anglo-Catholicism as a *Via Media* between Roman Catholicism and dedoctrinized Protestantism. The wave of clerical conversions to Catholicism was now over. Many former Anglicans were now active within the Roman fold—Newman since 1845, William G. Ward, T. W. Allies, and Faber among many. They were joined in 1850 by a former rising Angelican Archdeacon, Henry Edward Manning.

Under the sponsorship of Bishop Ullathorne of Birmingham** Newman had established an Oratory (the Congregation of St. Philip Neri) in that city. Another Oratory, an independent offshoot from Birmingham, would soon spring up in London and presently would come under the leadership of Father Faber. W. G. Ward, the early Oxford disciple of Newman's, now a "lay theologian" in high favor with the episcopacy, would soon be editor of the *Dublin Review*, a Catholic journal of slender circulation and weighty opinion, whose presiding genius from its founding in 1836 had been Cardinal Wiseman. Another convert, Monsignor Talbot, was Wiseman's eyes and ears at Rome, and would later be Manning's.

Oxford, which Newman loved to say "made us Catholics" was by 1850 neither High Church, nor Low Church, but in the hands of the Latitudinarians. Non-conformists and agnostics of the mark of

* *The English Catholics, 1850-1950*, a series of splendid essays edited by Bishop Beck of Brentwood, is a centenary commemoration of the restoration. For the historical data in the above paragraph acknowledgement is due to Father Albion's essay "The Restoration of the Hierarchy," pp. 86-115 in that volume.

In another centenary essay, "The English Catholics in 1850," Father Philip Hughes, estimated that there are approximately 680,000 Catholics (826 priests) in England and Wales in 1851; with but 590 churches and chapels (186,111 "sittings"). The 99 Catholic schools could care for 7,760 pupils. By 1874 there were 1484 schools, handling 100,372.

** Ullathorne was later Propaganda's choice to succeed Cardinal Wiseman at Westminster. Pope Pius IX made a personal selection—Manning. Hughes in *English Catholics op. cit.*, p. 213, Father Hughes calls Ullathorne "surely the greatest of the 90 bishops whose lives make up the first century of the restored hierarchy." (p. 75).

Matthew Arnold, Benjamin Jowett, Huxley and John Stuart Mill were preparing the intellectual atmosphere that was to welcome Charles Darwin's *Origin of Species* in 1859.*

Within the Catholic fold two hostile intellectual camps would soon look across at each other from barbed trenches. In one Manning, "Ultramontane" Ward and Monsignor Talbot (in Rome) would be preeminent. The other was a curious, brilliant, somewhat pathetic school of lay apologetes led by Sir John (later Lord) Acton, and Richard Simpson, an Anglican minister convert. Their vigorous and often irreverent** lay activities which paralleled so closely the Munich school of Dollinger in their hostility to papal overlordship, were chiefly conducted in Catholic reviews—the *Rambler* and its successor, the *Home and Foreign Review*. But Acton later extended his campaign to the very floor of the Vatican Council, in opposition to the declaration of papal infallibility. Newman would find himself often between these trenches. His biographer, Wilfrid Ward, son of W. G. Ward, later assessed Newman's orientation:

"In the *Apologia* he [Newman] had expressed his 'enthusiastic concurrence with the attitude of such 'Liberal' Catholics as Lacordaire and Montalambert, whom he held to be 'before their time'. With regard to the 'liberalism' of Acton and his friends his concurrence was far more limited. But he sympathised with their avowed programme of approaching religious problems with a mind keenly alive to the thought and science of the day."²

In France "Ultramontane" and "Liberal" had been two sides of the same icon. In England—as at Munich—they were at opposite pillars. Few but Newman would venture between.

The Chief Figures

All these men would play large parts in the drama which was

*". . . in a celebrated paper—*A Form of Infidelity of the Day* . . . 1854 . . . Newman described the policy towards theology which the new infidelity would adopt; never to attack theology, rather to ignore it, to 'bypass' it, as we might say, and to raise up against it rival intellectual interests." Father Philip Hughes in *English Catholics op. cit.*, p. 5.

** This irreverence often grieved Newman and forced his crackling prose: "And further, I must, though it will pain you, speak out. I despair of Simpson being other than he is. He will always be clever, amusing, brilliant and suggestive. He will always be flicking his whip at Bishops, cutting them in tender places, throwing stones at Sacred Congregations, and, as he rides along the high road, discharging peashooters at Cardinals who happen by bad luck to look out of the window." Newman to Acton, January 1861, quoted Ward, *op. cit.*, I, 524.

² Ward, *op. cit.*, I, 472.

to follow. But astride this Catholic age like two giants were Manning, who would not succeed Cardinal Wiseman until 1866, and Newman. So often did they rub that the saying was that though the Catholic Church was big enough to contain them both, England was too small.

What a superb contrast they made! Manning, the ecclesiastical autocrat, with his sure sense of mission. Newman, the gentle, sometimes irritable scholar, clear in thought yet ever puzzling out his true role. Manning the doer, the diplomat skilled among princes of church and state. Newman the prophet sensing that his own destiny was to temporal failures. Still Manning was, in his style, a prophet—a conscious precursor of the social encyclicals of Popes Leo XIII and Pius XI, an early and vigorous advocate of Irish Home Rule. And Newman, of course, had never shunned activity. At Oxford before his conversion he had been the most celebrated preacher in England. As a Catholic he sipped public failure to the dregs.

Failure—which Manning rarely tasted—indeed cruelly dogged Newman after his conversion—the humiliation of the Achilli trial, the seven frustrating years foredoomed, as Rector (without power) of the infant Catholic University in Dublin; the cloud cast over him in Rome for an article on infallibility in the *Rambler* and for his misunderstood mediations between the Ultramontane party and Acton and Simpson.

Yet there was much that was common to them. They shared an unspeakable loyalty to the papacy, a keen historical sense, a rich and mellow spirituality. In somewhat different ways each was stirred by a deep consciousness of Providence. Newman perhaps was dazzled in its glare. For Manning it seemed to cast a beam within which he moved with bold and confident strokes. Each had his way with men. Manning's was a steely charm. He won over his bishops, who had been largely hostile on his appointment as Metropolitan as a personal choice of Pius IX from outside the episcopal ranks. Newman's ways were winsome and understanding with his friends and associates. He had blind spots. Manning was one of them.

"I knew Manning best," said Cardinal Barnabo, the Prefect of the Congregation of Propaganda, "but I loved Newman." Manning's biographer, Sir Shane Leslie, writes:

"Out of their rivalry and suffering the strength and progress of the Church was moulded in England. Newman had to bear the balking of his schemes, and Manning had to endure to read on every brick thrown at him by his critics the sacred initials 'J.H.N.'"⁸

⁸ Leslie, *Cardinal Manning*, P. J. Kenedy & Sons, p. 120.

II. THE UNIVERSITY PROBLEM

How were English Catholics to be given their higher education? Should there be a separate Catholic University? Or should there be established Catholic colleges at the existing universities, Oxford and Cambridge? Or should Catholics be permitted to attend the established secular colleges at these universities?

Oxford and Cambridge Universities were, from their medieval foundations, communities of separate colleges. Each college was distinct in its traditions, customs and in its physical entity, sharing with the others a common educational facility. Newman had been a student and scholar at Trinity College, Oxford. Manning was next door at Balliol, and later a fellow at Merton.

The Decks Cleared for Acton (1864)

When the bishops of England gathered for their Eastertide meeting of 1864, the question of higher education was on their agenda. First choice of all the bishops, and of Newman, had been a separate Catholic University. The Dublin failure was still fresh when the abolition of the religious oaths at Oxford and Cambridge and the increased pressure of the laity brought about consideration by the bishops of the other two alternatives. They were promptly disposed of.

The bishops passed one resolution against establishing a Catholic College, and another discouraging attendance of Catholics at Oxford and Cambridge. But since there was to be no Catholic College, it was determined not to circulate the second resolution.

Newman's First Rebuff on Oxford

In August of 1864 Newman had an opportunity to acquire five acres of land in Oxford. Bishop Ullathorne obligingly offered Birmingham the mission at Oxford, which the Jesuit Fathers had discontinued five years before. In October of that year, Newman was enthusiastic, (though Ullathorne indicated his opposition to a hall or college developing out of the mission). With money raised by friends, he purchased the land. He was concerned that "young Catholics must be seen to." In November of that year he wrote "I go (to Oxford) primarily and directly to take care of the Catholic youth who are beginning to go there, and are in Protestant colleges." His circular letter, enclosing the invitation of his bishop, was already among his friends in November of that year, when significant opposition to his going to Oxford, even as part of a mission, became apparent. A visit of Newman to Cardinal Wiseman found the prelate strangely cool.

Machinery had already been placed in operation to thwart Newman's return to Oxford. The basis was apparently not personal, but fierce opposition had developed to "mixed education." W. G. Ward thundered against it in the *Dublin Review*, and privately warned Monsignor Talbot, in Rome. Monsignor Manning was its bitter enemy, as were Bishop Grant (of Southwark) and Monsignor (later Cardinal) Vaughan, "When Vaughan went to Rome as the ambassador of a party, he found ears ready enough to listen to him at Propaganda."⁴ Propaganda had stomached a full diet of the evils of "mixed education" at the continental national universities which had been centers of the anti-Catholic reaction throughout Europe. At their December meeting in 1864 the Bishops unanimously resolved to dissuade parents from sending their sons to the Universities, and communicated their decision to the Holy See. In February of 1865 Propaganda confirmed the bishops' decision, and exhorted them "to perfect Catholic education." The following month the ruling was set forth in a circular letter to their clergy. There was still to be no public pronouncement.

Newman had raised the funds to buy the land in Oxford "solely for the sake of the Catholics in the colleges." He now considered that problem settled. There were to be no Catholics there. With Ullathorne's permission and a breath of prophetic resignation he dropped his Oxford mission plan: ". . . we are in a transition time and must wait patiently, though of course the tempest will last through our day."⁵

Newman's Second Purchase and Final Rebuff (1865-66)

The year 1864 had been a great one for Newman. Reeling from the misfortunes which had pursued him following his conversion, a vicious personal attack upon his motivation in late 1863 and early 1864 by Charles Kingsley, a Protestant clergyman, completely backfired. Newman became fairly a hero to his Catholic brethren* and he was encouraged to write his *Apologia*. Published in 1864, it was so well received that his importance to the Church in England seemed

* Archbishop David Matthew writes: "His English co-religionists were riveted to Newman by the attack made by Kingsley in 1864. Suffering, and especially public suffering, formed a link between Newman and the men who did not forget the proscribed centuries. This was a bond that Manning always lacked." *English Catholics, op. cit.*, 235.

⁴ Ward, *op. cit.*, II, 64.

⁵ Ward, *op. cit.*, II, 69.

at a new high. His reply in December 1865 to Pusey's attack on Catholic devotions was respectfully received by a large audience.

In early 1866 the new Oxford mission was again offered to the Birmingham Oratory and Newman was invited by Bishop Ullathorne to build a church and Oratory there. New land was bought, a new circular written by Newman enclosing the Bishop's letter, and widely distributed. In February of 1866 a new Archbishop had come to Westminster, Henry Edward Manning—determined to brook no leaks in the firm seawall against mixed education. He moved firmly. Newman himself had recognized "my going there must tend to bring Catholics there." Propaganda needed little priming on this subject from Manning. But Newman's friends too were active. The Holy Father himself was apparently called upon to decide whether the Oratory mission at Oxford might be established. A compromise was achieved—unknown to Newman. Permission would be given to go ahead with the Oratory's mission at Oxford, but Bishop Ullathorne was provided with a "secret instruction" that the mission was *not* to include Newman. If the possibility should arise that Newman would plan to reside in Oxford, the Bishop should advise him of the prohibition of the Holy See *blande suaviterque*—which one biographer engagingly translates as "in the gentlest manner in the world."⁶

The news of the secret instruction came to Newman not directly from his Bishop, but, unhappily, through a press leak from Rome. This unofficial channel hissed an innuendo—that the instruction of the Holy See was no mere opposition to mixed education, but to Newman's theological unsoundness. The fascinating details of Newman's subsequent vindication by Cardinal Cullen of Dublin, who had reviewed his writings at the request of Pope Pius IX, his invitation to attend the Vatican Council as a theologian, and his enrollment in the Sacred College by Pope Leo XIII are well known, and are not part of this story. But his active role in the Battle of the Universities was at an end. He permitted himself only an occasional whisper from the wings.

Solemn Warning (1867)

Propaganda and Archbishop Manning, their minds as one, were moving further against "mixed education" even as Newman was

⁶ May, *Cardinal Newman*, 227. Newman's associate, Father Ambrose St. John, later reported to him from Rome: "It was the Pope himself who had insisted on the special condition . . . as his [Newman's] going to Oxford would give too much weight to the position of Catholics there, and inevitably encourage Catholic students to go. This the Holy Father could not make himself a party to." Ward, *op. cit.*, II, 161.

being dislodged as an incidental obstruction. In April of 1867 the Bishops met and again decided not to publish the Propaganda letter of February 1865 (dissuading University attendance) but to instruct their priests to carry out its provisions. In August of 1867 came a new reiterating rescript from Propaganda from which the bishops were to prepare pastoral letters. And still, as Newman pointed out in a letter to a mother seeking his advice:

"... there is no command, no prohibition in the the Propaganda rescript. . . . And this, on purpose. The Pope might have prohibited youth from going to Oxford had he been so minded, but he has not done so. . . .

"What then is the message if not a prohibition? It is the greatest of dissuasions. It throws all the responsibility of the act upon those who send a youth to Oxford. It is an authorative solemn warning."⁷

Wilfrid Ward summarizes the effect of the 1867 rescript, which was to be the operative document until 1895:

"... it was clear that the Catholic young men as a body would now keep away from the Universities."⁸

Holding the Line (1868-74)

The effect of the two decisions—no separate Catholic University and no Catholics to be permitted at Oxford or Cambridge—was to Newman a form of "nihilism." The next 15 years (1867-82) was a period of constant tugging. There was already pressure (from Propaganda) for the foundation of a Catholic University, the Dublin experience notwithstanding. This possibility was reconsidered at the Bishop's meeting of 1868 and 1869, but nothing was done. The meeting of 1871, following the Vatican Council, led to the appointment by the bishop of a committee to consider the question of higher education. To Manning's annoyance there was substantial support in 1871 on this special committee, which included bishops, heads of colleges and superiors of religious orders, for the founding of a Catholic college or hall at the existing universities. The bishops meeting of 1872 which received the subcommittee report was restless. Under the prodding of Bishop Ullathorne there was sentiment for reopening the question concerning a Catholic College at Oxford or Cambridge,

⁷ Newman to Lady Simeon, November 1867, quoted Ward, *op. cit.*, II, 192.

⁸ Ward, *op. cit.*, 195.

"It became the accepted doctrine that only a bishop was competent . . . to declare that one of his subjects might attend Oxford or Cambridge without incurring grievous sin." H. O. Evennett, "Catholics and the Universities, 1850-1950," included in *English Catholics*, *op. cit.*, 299. To this fine study this article owes a large debt.

or at least for making preliminary inquiry of the University authorities as to its feasibility from their standpoint. Manning seems to have headed off this move by proposing that they first seek guidance from Rome. Propaganda was accordingly advised of the discussion at the meeting and that the removal of the final religious tests in 1871 would now permit Catholics to be members of the governing body of the universities. The Congregation was unimpressed and again directed further consideration of a separate Catholic University.

Manning's unflinching views are described by his biographer:

Manning was inexorable in keeping the Universities under ban. By 1872 only eight Catholics dared his displeasure. . . . A decade later there were only four English among the Catholics at Oxford, but they all came to the sacraments. Manning was implacable.⁹

The Kensington Experience (1874-82)

Almost single-handed in 1874, Manning drove to create a Catholic University—at Kensington, a suburb of London. The college was moved four years later and mercifully abandoned in 1882 as "a distinct failure." A prominent English educational authority refers to "the high tributes to its teaching paid by able men who passed through it, such as Abbot Cuthbert Butler of Downside and Wilfrid Ward."¹⁰ He shares, however, the conclusions of a biographer of the Archdiocese of Westminster as to why "it was wrecked":

"Newman was left out of it; the Religious Orders who wielded a paramount influence educationally were excluded from it; the old Catholics never accepted it and frequently sought and obtained from their bishops and even from the Pope dispensations to send their sons to the older universities; the Bishops themselves stood aloof and were finally, on financial grounds, hostile.¹¹

Mounting Pressures (1882-94)

The alternatives now narrowed as pressure increased in the 1880's against the ban on the Universities. The work of the Vatican Council had given a new self-assurance to the Church. It was suggested that the high water mark of rationalism and atheism at the Universities may have been past.* Lay Catholics prominent in public

⁹ Leslie, *op. cit.*, 79.

¹⁰ H. O. Evennett in *English Catholics*, *op. cit.*, 303.

¹¹ Rev. Gordon Wheeler, "The Archdiocese of Westminster," in *English Catholics*, *op. cit.*, 159.

* "Most important of all, at Oxford and Cambridge themselves the intellectual air was calmer [in the '80's]. There was less open hostility to Christianity, and liberal criticism was less aggressive." Evennett, *op. cit.*, 304. But compare Newman's earlier warning (footnote 2, *supra*).

and Catholic life — even such pillars of orthodoxy as the Duke of Norfolk and T. W. Allies, the powerhouse of the Catholic Schools Committee, began urging reconsideration. In 1887 the Duke enrolled his nephew, James Hope, at Oxford (with the approval of his bishop), and so informed the Cardinal. Manning was polite, but unbending :

"Every personal feeling I have is and always has been powerfully, and perhaps more powerfully than in most men, on the side of sending Catholic youth to Oxford. But every conviction I have as a Catholic and for the Catholic Church in England, confirmed by all I have learned and seen in eight-and-thirty years, compels me to suppress all personal feeling."¹²

As a Balliol man he would indulge his personal feeling by sending, in 1889, a copy of St. Thomas to his old Oxford college. As metropolitan of England Oxford remained out of bounds for his flock.

In 1882 Bishop Hedley of Newport and some lay supporters of the universities had presented a memorandum against the ban in an audience with the new Pope, Leo XIII. The Pope then asked all the English bishops for their views. In 1885 the new Prefect of Propaganda reminded the bishops that the rescript of 1867 was still in full force. Manning's Easter pastoral of 1885 returned to the subject with all his old zest.

In 1888 there was founded a Newman Society for Catholic undergraduates at Oxford. The mounting anxiety among the English laity and bishops was making its mark on Rome. Monsignor Vaughan reported to Manning in late 1890:

"I find from Cardinal Simeoni that the University Question was on the eve of a general discussion. Your old letters had been brought out, and everything looked favorable for a solution when the Pope ordered the subject to be laid aside. The Duke, the Bishop of Southwark, and, I believe, of Clifton has intervened."¹³

A month later Vaughan again wrote to the Cardinal :

"I tried the Pope on Oxford and Cambridge, but he would not. His policy is to do nothing that might displease the powers, and he thinks a decision against the Protestant Universities might, especially as we have no Catholic University and he lets Catholics frequent the Italian University in Rome."¹⁴

¹² Leslie, *op. cit.*, 212.

¹³ Leslie, *op. cit.*, 213.

¹⁴ *Ibid.*

Newman by now (December, 1890) was dead. Manning outlived him but 17 months. New principals moved onto the scene.

A New Metropolitan (1892)

The new Archbishop of Westminster, Herbert, Cardinal Vaughan, had been Manning's intimate and confidant. A scholar who has recently examined the question writes:

"There is, however, every evidence that right up to the very eve of the change (in 1895), Vaughan's determination not to abandon Manning's principles remained firm and unaltered. The universities—he believed—were centers of infidelity and worldliness. No social or worldly advantages could offset this."¹⁵

Yet Cardinal Vaughan noted that in recent years the bishop's permissions had greatly increased. Privately compiled statistics showed that whereas from 1867 to 1887 there were 47 Catholics in Oxford, in the following seven years there were 100. Either a firm restatement of the ban was in order, or the ban should be lifted. Some feared the Cardinal's preference would be for the former. In 1894 he refused permission for a summer school of Catholic elementary school teachers in Oxford, over the head of Bishop Ilsey of Birmingham who had previously approved it.

The Reversal (1894-95)

Events now moved swiftly. In June, 1894, the Duke of Norfolk, always extremely close to Vaughan, had called a meeting of interested laity which led to the preparation of a petition to the bishops to withdraw the ban on the universities. The petition, "ably and tactfully" drawn up, emphasized changed circumstances at the universities, lack of educational opportunities for Catholics, and need of safeguards for those Catholics who were at the universities. Originally it was intended for lay signatures only. As presented to the bishops it listed 436 signatories, of which 80 were priests.

In September of that year Vaughan indicated to Bishop Hedley that he was "prepared to advocate a solution." In January, 1895, the bishops "by a good majority" decided to petition the Holy See for the change. On March 26 the proposal was accepted by Propaganda and the following week approved by Pope Leo XIII. Two weeks later the approvals were communicated to Cardinal Vaughan.

Two conditions were stipulated in the approval of the Holy See.

1. No individual was to be permitted to benefit from the toleration

¹⁵ Evennett, *op. cit.*, 306.

unless he had a sound Catholic upbringing and was personally suited for the university. 2. Compulsory lecture courses were to be given in philosophy, history and religion by Catholic professors. The bishops were to apply the latter directive in the form of weekly conferences. In addition, special chaplaincies for the undergraduates were established.

Subsequent Developments (1894)

Despite the note of judicious caution which the hierarchy at first appended to the announcement, the university gates, once ajar, fairly burst inwards. Almost immediately after Propaganda's announcement the Jesuit Fathers announced the intention of founding Campion Hall at Oxford. The next year (1896) they were followed by the Benedictines of Ampleforth. The Benedictines of Downside soon established St. Edmund's Hall at Cambridge. A certain opposition developed among the bishops to these establishments, but in 1896 Rome gave explicit approval on the condition that the clerical students live under strict ecclesiastical discipline. Capuchins and Salesians (at Oxford), and Franciscans, Christian Brothers (Irish and De La Salle) and Rosminian Fathers (at Cambridge), later established houses for university study. Mr. Evennett makes reference to a later foundation (of 1921) :

... the return to Oxford of the Dominican house of provincial studies has exercised a powerful influence on Catholicism in the University."¹⁶

III. EPILOGUE—ENGLISH HIGHER EDUCATION TODAY

The contemporary problem of Catholics in England with respect to higher education is no longer simply a matter of Oxford and Cambridge. There is, as we have seen, still no Catholic University. In his Centenary Essay, H. O. Evennett attributes this situation :

"... partly to the comparative poverty of Catholic intellectual resources and the lack of coordination among them, partly to the mis-handling of the attempts to found a Catholic University College in the later decades of the 19th century, and partly also to lack of incentive, seeing that during the last fifty years the ecclesiastical toleration of Catholics going to Oxford and Cambridge . . . has developed de facto into definite approval and positive encouragement."¹⁷

The same author estimates that there are some 4200 Catholic univer-

¹⁶ Evennett, *op. cit.*, 313.

¹⁷ Evennett, *op. cit.*, 290.

sity students in England and Wales, of which only 800 are at Oxford and Cambridge, with perhaps 2000 at London University. The growth following World War I, of the provincial universities parallels the earlier expansion of higher education in the United States. As of 1950, there were 18 Catholic chaplains in the provincial universities, each appointed by the local bishop. A post-World War II development is the Newman Association of Catholic graduates of secular Universities, which grew from 70 in 1942 to 1500 in 1950. An estimated 150 Catholics are professors or lecturers at British Universities. Evennett concludes:

". . . it is difficult to imagine a general retreat from the existing universities on the part of Catholics in general; and the idea of a full Catholic University to which all English Catholics desirous or deserving of a university education would normally go, would seem in any foreseeable future for England . . . Platonic."¹⁸

IV. IN RETROSPECT

"And he himself gave some men as apostles, and some as prophets, others again as evangelists, and others as pastors and teachers [*doctores*] in order to perfect the saints for a work of ministry, for building up the body of Christ." Ephes. 4: 11-12.

Can the historical development of the problem of higher education for Catholics be accounted a vindication of Newman and a rebuke of Manning?

St. Thomas describes these offices in the Church, referred to in the above words of St. Paul, as spiritual gifts of Christ and shows how St. Paul is revealing their three proximate effects. The first effect is in the officeholders themselves that they "may minister to God and to their neighbors." The other two effects are in those who receive the fruits from the hands of the ministers—both (1) the believers, those already baptized—the "saints";* and (2) those still outside the fold—"for building up the body of Christ."**

¹⁸ *Ibid.*, 321.

* "In another way as to the perfection of those already believers, . . . that is, of those who are already sanctified through the faith of Christ" *Super Epistolam S. Pauli ad Ephesios*, Cap. IV, Lect. IV, 214.

** "Thirdly with respect to the conversion of unbelievers; and as to this he says 'in the building up of the body of Christ' [*in aedificationem Corporis Christi*], that is in order that there might be converted unbelievers, from among whom is built up the church of Christ, which is his body." *Ibid.*

Manning the Prelate

It is not that St. Paul envisioned that these two latter effects necessarily would be imparted by separate ministers. Yet he goes on to point out that the sanctification of the faithful takes first place in the mission of a prelate: "For prelates ought specially to direct themselves to lead those who are subjected to them to the state of perfection."

To Manning, holding the mitre, this consideration was ever foremost. Knowing the temper of his age, sensing as lethal the lunges of Liberal Catholicism, and

"... not satisfied that the Catholic young were sufficiently protected to resist the blandishments of free thought and religious 'liberalism' then flourishing at the Universities, he opposed the entry of Catholic undergraduates."¹⁹

To Manning the supreme issue of his day was the utter demolition of Gallicanism and of Liberal Catholicism, and the solid unification of the Church behind the papacy. His concept of pastoral duty would accept no less. "Pius IX reconciled the whole Episcopate to himself," Manning wrote near the end. "The Bishops of the whole Church no longer rest upon Sovereigns, but upon the Vicar of Our Lord." The Faith secure, the Pope supreme—after the Vatican Council had resolved the issue—the way was then open for the now intensified Vatican-sponsored intellectual revival so long cherished by Newman. Thomism was sponsored by Pope Leo XIII as the intellectual underpinning of theology, the Vatican library was opened to historians, biblical studies were encouraged. And in the course of these events "mixed education" became permitted in England. It is noteworthy that when so-called Modernism, that "synthesis of all heresies" (St. Pius X), produced a crisis in the Church which St. Pius X struck down with a mighty blow, there were "no qualms" among Catholics in the English Universities. The principle of papal supremacy had been firmly established. Manning had done his work well.

Newman the Builder

If Manning the "pastor" looked first to his flock, Newman the "teacher," the apologete, may be seen chiefly in this other role of "conversion," of "building up the body of Christ." Like St. Thomas before him he saw the way in the glory of the Christian intellect, operating under the guidance of faith:

¹⁹ Slesser, Sir Henry, Preface to Leslie, *op. cit.*, xv.

"He who believes Revelation with the absolute faith which is the prerogative of a Catholic, is not the nervous creature who starts at every sound and is fluttered by every strange and novel appearance which meets his eye. . ."²⁰

He was not to be alone. From Rome in 1879 came Pope Leo XIII's clarion call to the Christian intellect—the Encyclical *Aeterni Patris*:

". . . nothing was of greater use to the philosopher than diligently to search into the mysteries of nature and to be earnest in the study of physical things." (30)

and, in exhorting the restoration of "the golden wisdom of St. Thomas,"

"We hold that every word of wisdom, every useful thing by whomsoever discovered or planned, ought to be received with a willing and grateful mind." (31)

Would Newman the doctor have viewed with a contented eye the Catholic educational scheme in England today—or in America with over half its Catholic college students, and 600 to 700 Newman Clubs at secular universities?

Wilfrid Ward reminds us that

". . . the Oxford scheme was never Newman's ideal. It was a concession to the necessities of the hour. His ideal scheme, alike for the education of the young and for the necessary intellectual defense of Christianity, had consistently been the erection of a large Catholic University like Louvain."²¹

Such a program he had attempted to effect at the call of the bishops in Catholic Ireland: "I want the intellectual layman to be religious," he had said in his first University Lecture at Dublin, "and the devout ecclesiastic to be intellectual."²²

In 1867 when the possibility was still alive of his opening the mission church at Oxford he had written a friend:

". . . I will tell you my own opinion on the matter. . . . If I had my will, I would have a large Catholic University, as I hoped might have been set up in Dublin when I went there. But I hold this to be a speculative perfection which cannot be carried out in practice—and then comes the question what is to be done under the circumstances."

²⁰ Newman, *Idea of a University*, 465-6.

²¹ Ward, *op. cit.*, II, 50.

²² Ward, *op. cit.*, I, 395.

"Under the circumstances"—here it was, his great disagreement with Manning. They shared the same ideal stated two generations later by a great teaching Pope:

"It is therefore as important to make no mistake in education as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected."²³

Yet so certain was Newman of the deChristianization of non-Catholic England that he could not abide abandoning to the secularists the watering of the intellectual hills. Newman would further concede in this same letter of 1867, "that Oxford is a very dangerous place to faith and morals. This I grant." He immediately added:

"... but then I say that all places are dangerous—the world is dangerous. I do not believe that Oxford is more dangerous than Woolwich, than the army, than London—and I think you cannot keep young men under glass cases."²⁴

Not all in England today agree that the result reached has been a happy one. Father John LaFarge, S.J., in his recent autobiography recalled his English visit of 1938:

"Splendid work was being done by the Church at Oxford and Cambridge under conditions vastly more congenial than those I had experienced at Harvard, or which exist at the average American secular institution . . . nevertheless, talking in London to scholarly men like Father Philip Hughes, and Richard O'Sullivan . . . I found a distinct regret that Britain lacked a Catholic college or a Catholic university. With such a nucleus and rallying point, they thought, the position of the church today in Britain would be considerably stronger."²⁵

Even if the present outlook in England did offer a real alternative to permissive "mixed" university education, some Catholics would undoubtedly consider the price of abandonment of the secular education to the seculars higher than ever today.* Bishop Beck of Brentwood recently wrote:

²³ Encyclical *Divini Illius Magistri* (Pope Pius XI, 1929).

²⁴ Ward, *op. cit.*, II, 136.

²⁵ LaFarge, Rev. John, S.J., *The Manner is Ordinary*, Harcourt Brace & Co., 257.

* Cf. Father Gordon Albion in *English Catholics* *op. cit.*, 160, comments on the reversal decision of 1894: "One can only feel that this was the wisest decision and unless it had been taken Catholic influence could never have leavened the English universities in the way that it has in the twentieth century."

"The process of de-Christianization which Newman foresaw so clearly has continued with gathering momentum. Doctrine is at a discount and with its disappearance the inevitable disintegration in morals has taken place."²⁶

In his introduction to Leslie's life of Cardinal Manning Sir Henry Slesser pondered the imponderable "Where would Manning stand today?"

"Today, when the Faith has become, perhaps, the most practised religion in England, and increasingly people of good will are looking to the Church for guidance and protection, it may be that he would have taken a different course [on higher education], for Manning was a realist and faced varying situations with no rigid preconceived solutions: only in the matter of the Faith was he inflexible."²⁷

²⁶ *English Catholics*, *op. cit.*, 609.

²⁷ Slesser, *op. cit.*, xv.

"Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country."

Pope Pius XI, Christian Education
of Youth, Dec. 31, 1929.

DESIGNS OF DELIGHT

LAWRENCE CONCORDIA, O.P.



T. AUGUSTINE once wrote: "It is no great thing to live long, nor even to live forever, but it is indeed a great thing to live well." By these words, "to live well," the Holy Doctor praises the life of virtue. He lauds the nobility of virtue over one of the deepest human desires, namely, to live forever. And truly, virtue is of greater value than long life. For if there is no virtue in a man's life, there can be neither supernatural merit, nor natural happiness in his activity.

Two cardinal virtues, temperance and fortitude, are ordered to the control of the emotions. They are the clamps on the soul by which natural desires, fears, and love are attuned to their conductor, human reason. But just as a general of the armies cannot designedly win a battle without a clear appreciation of the enemy's strength and weakness, so also an understanding of the emotions, our adversary in the war for virtue, is necessary for eternal victory. For vice is reason tyrannized and defeated by emotion, whereas virtue is intelligent control and use of the same affections. Wholesome temperance and solid virtue assure the victory over emotional uprisings.

A practical approach to knowledge of the affections is a study of the signposts and billboards of one particular emotion. Although all of them are interesting, and have individual characteristics, an insight into one will be sufficient for the recognition of the others. Among the emotions, delight and sorrow, offer particularly appropriate matter, because one or the other is the last step in every emotional experience. For if a person successfully avoids the danger causing some fear, he breathes a sigh of relief; but if the danger overcomes the man, his body and soul suffer depression and sorrow. Both delight and sorrow contain all the elements necessary for our inquiry; but because pleasure and delight so often are used as ends or goals by modern man, we will use delight alone as a stepping stone to the knowledge of our subject.

The emotion, delight, will be considered from two aspects—the psychological and the moral. The former will be treated by an

analysis of the nature, causes, and effects of delight according to the teachings of Aristotle and St. Thomas. The latter will be studied in an analysis and commentary upon the Stoical and Epicurean philosophies of this affection in the light of Christian ethics. By this study we hope to manifest the idea expressed by the English poet and essayist, Joseph Addison: "It is not the business of virtue to extirpate the affections, but to regulate them."

WHAT IS DELIGHT?

Because delight and pleasure are so frequently experienced, to state categorically that delight is an emotion seems superficial. But since it is one of the basic psychological phenomena like hate, fear, and love, it shares characteristics common to all emotions. First, they are psychosomatic—that is, both the body and the soul simultaneously function in their exercise and production. Secondly, they are subject to reason, not as slave to master, but as citizen to governor. Because of their nature, the passions are governed by reason not by despotic but by political control. The word *autonomic* fittingly describes this condition—autonomous without absolute independence. Thirdly, they are present during all the stages of life because they enter the nature of man just as the eyes, memory, or imagination. Fourthly, similar to the other emotions, delight is connected with love, hate, fear, etc., for all the emotions are related. Delight is the emotion experienced after a pleasant action. It stills our desires, alleviates our sorrows, and satisfies our love.

A variety of names are used in the discussion of delight: joy, exultation, felicity, and delight itself. In general, all of these pertain to the pleasure accompanying the possession of a desired good. Their precise connotations, however, clarify the notion of delight and distinguish its types. The word *delight* is attributed principally to the attainment of man's natural needs like food and drink. The pleasure connected with eating a delicious meal is simply termed *delightful!* *Joy*, on the other hand, is applicable to the enjoyment associated with goods pursued by reason or the higher faculties. Seeing a Shakespearean comedy or winning a game of chess might be examples of actions that give the agent what is termed precisely, *joy*. *Exultation* pertains to the exterior manifestations of delight. One would say: "Shouts voiced to the Heavens in exultation." *Felicity* connotes the idea of happiness, which is much more permanent a condition than mere emotional experience of which we are speaking. Among these words, then,

the two of greatest consequence to our discussion are *delight* and *joy*. The distinction between them will give us helpful insight to understanding our subject.

WHAT ARE THE TYPES OF DELIGHT?

Delight of the mind or intellectual joy is a great human possession. By this we share angelic and divine pleasures. St. Denis says: "Holy men in many ways become participants of angelic delectations."¹ He refers to the enjoyments that accompany actions of the higher faculties in men. In speaking of angelic joy the same author says: "Angels are not susceptible to our possible delight, but rejoice together with God with the gladness of incorruption."² By these words he shows that angels do not experience the corporeal delights of men but he would admit that men are able to "delight in the Lord" as the Psalmist suggests. Although this type of joy is truly human, it can be present without any corporeal change, which is required for sensible delight. When the will achieves its end, this pleasure is experienced. The joy of the Beatific Vision is a fine instance, because in Heaven even before the final resurrection man has an inestimable delight as a consequence of the intellectual perception of God. Without the body, he possesses that reward greater than which "neither hath eye seen nor hath ear heard." The intellect in Heaven will see God and the will, which is directed to universal good, will rest in that vision. Another example of intellectual joy would be the discovery of some lost article. One might recall the parables of Our Lord on the Kingdom of Heaven: "The Kingdom of Heaven is like unto a treasure hidden in a field. Which a man having found, hid it: and for joy thereof goeth and selleth all that he hath and buyeth that field." The human soul, then, has pleasure without the body as a participant.

And yet we must not minimize the strength of intellectual pleasure just because it can take place without reactions on the body. Men are frequently wrapped in ecstasy at the sight of a great painting. Great works of art always give pleasure to an appreciative audience. In order to estimate the impact of this joy on the soul, one might reflect upon the stillness in a theatre during the climactic point of a great play. For example, recall the closet scene of Hamlet when the King in utter despair cries out

¹ *Summa Theologica*, I-II, q. 31, 4 ad 3.

² *Ibid.*, q. 31, 4 ad 2.

the touching verse: "My words fly up, my thoughts remain below. Words without thoughts never to Heaven go." The differences then between intellectual pleasure and sensible delight are principally in the physical change of the body. Although many more men pursue sensible pleasures because they are more easily recognized and have greater medicinal value, Holy Scripture commends the delight of the higher faculties. One reads in the Psalms frequently: "How sweet thy words are to my jaw, even above honey to my mouth." Intellectual joy is of greater nobility than corporeal pleasure. If a man were asked whether he would rather suffer the loss of an eye or of the total loss of his mind, he would certainly respond affirmatively to the former. The ability to think, to recall past experiences, to plan for the future are valued above any sense faculty. So the pleasure which follows upon this power is of higher dignity than mere sensible delight. Aristotle realized this fact when he wrote: "Delight which is according to the operation of wisdom is the greatest."

WHY IS DELIGHT ATTRACTIVE?

One must wonder, however, why so many men seek corporeal pleasure. There is reason behind the opinion that gives supremacy to the sensible. Because man is a creature composed of soul and body, material reality on the surface has clearer concord with our powers of recognition than spiritual abstract values. Our contact with the world about us is through material faculties: the eye, the ear, the surface of the skin by touch. Recognizing a pound of candy as delightful is much easier to a child than realizing that the virtue of justice has great desirability. *A fortiori* one can apply this to the many enjoyments of modern life. Another solution rests in the medicative power of sensible delight. The transmutation of body in this pleasure is medicine to the sorrows and cares of life. A homely example is the morning cup of coffee which frequently converts a depressing face into an effervescent countenance. Consequently, one must admit that corporeal pleasures have importance in daily life, but that intellectual and spiritual joys far surpass them in nobility and preeminence is equally true.

WHAT CAUSES DELIGHT?

Simplicity is the appeal of science. Man longs to have a few ideas that clarify all the concerns of his mind. He loves unity drawn from multiplicity. But some difficulty arises in an analysis

of the emotional process called delight. There are as many ways to enjoy oneself as there are men on the surface of the earth. One person is gladdened by a night watching the stars. Another relishes frogs' legs. Others rejoice in sunning themselves on the beach. A philosopher, on recognizing these differences, wonders; then, seeks some solution, some comprehensive reason that explains what causes delight. What is the common element in these experiences that urges men to spend time, material resources, and energy in their pursuit?

Particular objects and activities are beyond our scope, but one general factor can be posited. In his present state, man is imperfect and changeable. All of his faculties demand transition before they are effective. In order to see a man must focus his eyes and attention upon some object. Activity then, or placing a potency in operation seems to bring man to perfection. This virtue or attainment of power over deficiency is a cause of delight. But not all activity causes delight. Certainly the action of pulling oneself out of bed in the early morning is far from ecstatically joyful. Certain limitations must be placed upon this general notion of activity. The action must be conatural and unimpeded in order to be delightful. Operations contrary to nature render delight because of aberrations in the individual's character or personality. Of themselves such actions are repugnant. Human potencies love to operate if they are not beset by conflict with other circumstances. The mind takes pleasure in thinking because it was created for that purpose; likewise, the will was made to love and finds satisfaction in the act of love. Aristotle speaks of delectation as "connatural action which is unimpeded."

The natural function of a faculty is the ultimate cause of delight. So an experienced fisherman is amused by this hobby because his well-developed habit renders the actions of baiting the hook, casting the line, and waiting for a bite, natural, easy and entertaining. If this notion is applied to the Divine Essence, one can understand why God is infinitely happy. God is pure act. There is no mixture of imperfection, no weakness, no insufficiency. He is Action without cessation; Eternal Operation without monotony. God delights in contemplating His own goodness. The secret of delight, then, is activity with the absence of interference.

WHAT DOES DELIGHT EFFECT?

Just as the block of marble from which Michelangelo carved his "Pieta" seemed valueless until the last chips had been carved

from it, so also a knowledge of delight is shallow until all its effects are known. Bodily relaxation and uplifting of spirit accompanying the emotion are known by common experience. A person usually feels very "comfortable" after a good meal. A few other psychological effects, however, deserve some inspection. One of these is a desire or thirst for the delightful. A common maxim illustrates this idea. "More flies are caught by a drop of honey than by a gallon of vinegar." If a person was not attracted by the sweetness of the honey, he would not desire to possess it. The flies would never be led into the trap if delight had not drawn their attention. The success of an entertainer, of a comedian, depends upon the delight he gives to the audience. If he pleases, his popularity rises; if not, he fails. The reason behind this is simply that delight causes desire.

Having seen desire as an effect of delight, a question that remains to be investigated is the relationship of delight to reason. Since man's actions are guided by reason and he is judged by the same norm—the question naturally arises, does delight impede human judgment? An English writer answered the question in striking terms: "Affection is still a briber of the judgment." Reason is often impaired and even overruled by strong emotion. Sensible pleasure frequently interferes with determined decision because it distracts the mind from an objective study of the problem. Insufficient attention obstructs the mind in the effort necessary for right thinking by offering the escapes of relaxation and comfort. But this is the case when the enjoyments are immoderate and unregulated. If a proper mastery of delectation is accomplished, these same emotions are helpful to activity. Since man is a living macrocosm, all parts in his nature are useful. In writing on the Mystical Body, Saint Paul used an illustration that pertains to the mutual assistance among the human faculties.

"For the body also is not one member, but many. If the foot should say: because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear should say: because I am not the eye, I am not of the body: is it therefore not of the body? . . . and the eye cannot say to the hand: I need not thy help. Nor again the head to the feet: I have no need of you . . . that there be no schism in the body; but the members might be mutually careful one for another. And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it."³

³ St. Paul, I Cor. 12, 14-26.

Of course this applies to the physical parts of man, but if it is true in the physical members, should it not pertain *a fortiori* to the psychological portions? Well ordered emotions, then, are advantageous to virtuous living. In regard to delight in particular, Saint Thomas teaches:

"Pleasure perfects operation . . . as agent; not indeed directly for the Philosopher says that *pleasure perfects operation not as a physician makes a man healthy, but as health does*: but it does so indirectly; inasmuch as the agent through taking pleasure in his actions, is more eagerly intent on it and carries it out with greater care."⁴

St. Thomas thus points out why delight is an asset, if reason moderates its use. A man puts vitality in his work when it is a delight to him. For the sake of clarification, we might mention the difficulty of action when all delight is absent. A pointed instance is the period of aridity in prayer. This is characterized by almost fruitless attempts to praise and love God. The absence of delight makes contact with God almost impossible. Of course this is a natural and psychological explanation for dryness of soul; moral solutions to the problem would be different. Still, if an action is greatly impeded when delight is absent, then certainly its presence must be an important factor to fruitful action. The conclusion, then, in simple terms, is that excessive corporeal pleasure is an impediment to the functions of the higher faculties, but well-tempered application of delight makes activity more efficacious.

DELIGHT AND MORALITY

To study an emotional reaction according to its psychological makeup is very fruitful and interesting. A much more important aspect, however, is the moral. Every human act either brings us closer to or further from Heaven. Since enjoyment or delight is connected with every human act, it is a means of judging the morality of the human action. Many errors have arisen concerning pleasure during the ages, and to study all of them would give much insight and a greater appreciation of the truth. Since the two extreme positions embrace the others, at least radically, a clear consideration of them seems profitable and sufficient for our purposes. The two poles of this question are held by the Stoics and the Epicureans with the Aristotelian-Thomistic position claiming a stalwart middle.

⁴ *Summa Theologica*, I-II, 33, 4 corp..

ONE EXTREME—STOICISM

The name "Stoic" originated from the name of the place where the school was founded. Zeno, the first Stoic, opened his school in a portico called the *Stoa Poecile*, or the painted porch. The modern signification of the word suggests unflinching fortitude, a virtue highly praised among the Stoics, springing from one of the major doctrines of the system. The Stoical school had great influence around the time of Our Lord and in the early days of the Church. It included among its adherents in Rome such famous names as Seneca, Epictetus, and the Emperor, Marcus Aurelius Antonius. Although Stoicism established theories in the field of physics and logic, the doctrines commonly remembered are in the science of ethics. Their position is simply summarized:

"The Stoic ethics were the ethics of apathy. The soul, or the Divine Principle in man, should not allow itself to be carried away by the passions . . . the passions are due to false judgements and mental disturbances. . . . Man is not, indeed, master of his fate, but he can be master of himself."⁵

The conclusion drawn from this position was that all passions, and therefore all delights are morally evil.

A partly erroneous position is more deteriorating than a completely erroneous one, because what is only half erroneous is half true, and thus gives its adherents "ground to stand upon" as is commonly said. The Stoics recognized the dignity of man as rational; they respected his nature as higher than mere brute animality. They sought virtue as a goal of life, but they failed to distinguish the intellectual life in man from the sensible life, according to proper formalities. Their psychology in regard to the emotions was not precisely true because intellect and sense are not opposed necessarily as they held, but are complementary. Just as the eye has a relation to the interior powers of knowing, so the emotions have a relation to the higher motions of the will. Without moderation, however, there can be no virtue. But if the emotions are subject to reason and exercised within the bounds which reason postulates, they are good.

The teaching of the Stoics in regard to delight coincides with their general position that all emotion is evil. Therefore, to discuss and to show vulnerability in their general position is equivalent to an argument against the one point, that delight in particu-

⁵ *New International Encyclopedia*, Vol. XXI, 1916, Dodd Mead and Co., p. 547.

lar is evil. Looking upon *feeling* and *affection*, Cicero is said to have called them "sicknesses of the soul." This view, however, fails to recognize the total nature of man. The Creator placed the emotions within the human soul because the preservation of physical and psychological well-being demanded them. If a man could not fear, how could he take arms against a sea of troubles; if a man could not hate, how could he flee the onslaughts of injustice; if a man could not love, how would he appreciate the generosity of God hanging on a cross.

The Stoical war with emotions came as a reaction against a life dominated by emotion. Emotion must be subject to reason's mastery. Saint Augustine has expressed an idea which displays his opposition to icy Stoicism. "All these emotions are right in those whose love is rightly placed . . . for they fear to sin, they desire to persevere; they grieve for sin, they rejoice in good works."⁶ The Stoicks failed to recognize the harmony in human nature whereby the head and the heart cooperate to form the full man. Reason, the head, convinces the man of what is right; the heart, the affections, should urge him to do what is right. Knowledge without affection results in impassivity; emotion without reason is dissipation.

Since actions speak louder than words, the Stoical position that all delight is evil would have only superficial influence over man. If men hear speakers disparaging delight in all their sayings and writings, and see the very same men taking part in the actions that they academically condemn, such teachers would be termed dissimulators. It is evident, however, that some delight must be experienced during the course of life. Enjoyment is a natural medicine for sorrow, so men will pursue some pleasure to remove the sorrows and cares of life in this vale of tears. A doctrine, therefore, that condemns all enjoyment as evil will lose face at many turns. This is true historically. In Rome where Stoicism gained some following, the men who professed it were in the minority of the upper-class dillentantes. The common people were not converted to these doctrines in great numbers. The Stoicks are unable to live in the practical order according to their own opinion. Finally, for the practicing Christian, there is always the example of the life of Our Lord with His joys and sorrows to show the falsity of a life without emotional delights. And there are also his words:

⁶ *City of God*, XIV, 9.

"Amen, amen, I say to you that you shall lament and weep but the world shall rejoice: and you shall be made sorrowful, *but your sorrow shall be turned into joy*. A woman when she is in labor hath sorrow, because her hour is come, but when she hath brought forth the child, remembereh no more anguish, for joy that a man is born into the world. So also you now indeed have sorrow; but I will see you again and your heart shall rejoice. *And your joy no man shall take from you.*"⁷

THE OTHER EXTREME—EPICUREANISM

Six or seven years after the death of Plato, the philosopher Epicurus was born on the island of Samos near Greece. From this popular thinker of ancient Athens, the school of philosophy called Epicureanism received its name and the first seeds of its doctrine. Very successful as a teacher, great numbers from all parts of Greece and Asia Minor flocked to his school. His teachings, in modified form, have been taught and followed by men of all ages—from Horace and Pliny the younger in ancient Rome, to Moliere, Voltaire, Rousseau, and Santayana in modern times. Epicurus was a voluminous writer. One author says that he left 300 volumes. Although many of his theories and his works concerned natural philosophy and psychology, two of his ethical principles stand out as distinctive notions among his doctrines: namely, a denial of life after death, and the placing of the highest good of man in pleasure.

His thesis on death is succinctly expressed, "when we are, death is not; and when death is, we are not." The school without a doubt holds that with the dissolution of the body the soul ceases to exist. For Christians, a doctrine of this nature needs little discussion. Our Lord promised eternal life in categorical fashion to all that would follow Him. In the discourse with Nicodemus in Saint John we read:

"And as Moses lifted up the serpent in the desert so must the Son of Man be lifted up: that whosoever believeth in Him may not perish but *may have life everlasting*. For God so loved the world as to give His only begotten Son: that whosoever believeth in Him may not perish but *may have life everlasting*."⁸

Resurrection from the dead is essential to Christian thinking. There can be no compromise on this most consoling doctrine. In the days of Saint Paul, however, men tried to change the doc-

⁷ St. John 16, 20-22.

⁸ St. John 3, 14-16.

trine. The answer which the Apostle to the Gentiles makes to these false teachers in 1st Corinthians seems to be a cogent response to the Epicurean first principle:

"Nof if Christ be preached, that He arose agian from the dead, how do some among you say that there is no resurrection of the dead?"

"But if there be no resurrection of the dead, then Christ is not risen again."

"And if Christ be not risen again, then is our preaching vain: and your faith is also vain. . . ."

"Now Christ is risen from the dead, the first fruits of them that sleep: for by a man came death: and by a man the resurrection of the dead."⁹

Coupled with their doctrine against life after death, and probably a natural consequence of it, the Epicureans taught that pleasure is man's highest good. The word *epicurean* as it is commonly used today has been derived from this doctrine and suggests sensuous delight in the pleasure of eating and drinking. If the delight of which they speak referred to the enjoyments derived from exercising man's highest faculties, their position might be considered tenable. But they speak of corporeal delights.

Their misunderstanding of the truth follows from a failure to distinguish absolute good from convenient good. To love God and to find one's complete happiness in Him is good without distinction. At no time or under no circumstance would it be morally evil to delight in God. He is man's ultimate joy. All beings owe Him a debt that can never be paid. On the other hand certain pleasures of man are good after a fashion, depending on his state at one time or another. For a sick man to spend a month in complete physical inertia is morally good. The circumstance of ill-health demands this medicine. But the same antidote for a man in a perfect state of body might bring legitimate qualms of conscience.

Simple good abstracts from circumstances. It is the objective consideration divorced from concrete situations. Law, for example, deals with simple goods like the rights of man or the common good. Jefferson wrote: "Man is endowed by his Creator with certain unalienable rights; among these are life, liberty, and the pursuit of happiness." In denying absolute right and wrong, the Epicureans have overlooked these general prerequisites to peace

⁹ St. Paul, I Cor. 15, 12-14; 15, 20-21.

and harmony. Their purpose is the alleviation of the sorrows and fears of the individual. But if every man were to judge right and wrong by a justice of personal convenience, society would approach chaos.

The absolute good sustains and guarantees harmony, justice, and charity among men. To destroy this notion is to open the way to injustice and discord because rejection of the absolute replaces duty and responsibility with the whims of the human will. An instance of a man recognizing the absolute good even to his own destruction is related in the stoning of Saint Stephen. He preached his doctrine, although the priests accused him, saying: "This man ceaseth not to speak words against the Holy Place and the Law." But St. Stephen, respecting a higher law than that seen by men, spoke his own defense. He was not stopped by the good which his body might have desired, for he certainly knew that the priests would seek revenge which they executed in having him stoned. He submitted his own physical good to the higher absolute goal of eternal charity when he cried with a loud voice: "Lord, lay not this sin to their charge."

In Sacred Scripture one can find many appropriate arguments against the ideas of the Epicureans. This philosophy makes this world our abiding home, an idea directly opposed to Christianity which places its strongest faith in life after death. For this reason our Lord could advise us against the attraction of Epicureanism when he said:

"No man can serve two masters. For either he will hate the one and love the other: or he will sustain the one and despise the other. You cannot serve God and mammon.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment?"¹⁰

The allurement of Epicureanism is that it offers flight from the realities of life which a true Christian overcomes with vigor by faith, hope, and charity, and the all-transcending grace of God.

CONCLUSION

In *résumé*, then, we have discussed the psychological and moral aspects of the emotion of delight. We have attempted to express the causes, effects, and nature of this common psychological phenomenon. We have seen that delight results from the

¹⁰ Matt., 6, 24-25.

attainment of a desired end. It is caused by natural unimpeded operation; and it effects a strengthened desire for the object loved. While some delights hinder the operations of man, others make them perfect and more fruitful. From a short study of the Stoical and Epicurean philosophy, we hoped to show that both extremes in regard to the emotions are erroneous and contrary to Christian virtue. One should understand that the emotions are a necessity in human living and that a proper knowledge of their operations, as well as their purpose is an aid toward perfection and peace of mind.

If a person avoids the errors of the Stoics and Epicureans, he will be led to follow the middle way of virtue. Virtue stands in the golden mean within reason and the Divine Law. It is of value to know that some virtues have the sole purpose of moderating and controlling emotional life, that is, temperance and fortitude—the former to restrain the urges which would overrule reason, the latter, to encourage the passions which hesitate to follow reason. From the exercise of these virtues by the grace of God, we can look forward with firm faith and constant hope to the vision of God when for all eternity we will "delight in the Lord and He will give us the requests of our heart."

ST. IGNATIUS AND THE DOMINICANS

CAJETAN KELLY, O.P.



ATHER HYACINTH CORMIER, late Master General of the Dominicans, once wrote that we should have special honor for St. Ignatius Loyola. He was sincerely convinced of the friendship that the founder of the Jesuits had for the Dominicans. Such traditions of friendship between Dominicans and Jesuits are not well known. More familiar perhaps are the theological disputes which have stemmed from their disparate views on grace, predestination and many other fundamental points of doctrine. It may come as something of a revelation therefore to most Catholics to learn that Dominicans were instrumental in starting the founder of the great Society of Jesus on the road to sanctity and that Dominicans came to his defense over and over again in times of difficulty.

On July 31, of this year, the Church celebrated the four hundredth anniversary of St. Ignatius' death. The services of the Dominicans to the great saint before and after this time make an engrossing study. Some of the highlights of this history are set down in the following pages.

Two hundred years before the appearance of the Jesuits, St. Vincent Ferrer foresaw the rise of "a company calling itself the Company of Jesus, and consisting of men carrying to perfection humility and charity, the pure heart and single spirit—men who were to know nothing but Jesus crucified: to love, speak, and think of Him only; to have no care for themselves; to desire nothing but Heaven and death, that they might come to it sooner." Thus St. Vincent heralded the official sentiments of the Dominican Order which were publicly promulgated shortly after the establishment of the Society of Jesus.

The leader, model and hero of St. Vincent's prophesied band came from the Basque country of Spain. His early manhood is a familiar story and needs little development. The same love of battle that lured him into a worldly life, God used as an instrument of his conversion. The wounds he received in battle were serious: bones were broken and set and rebroken. Medical facilities were primitive. Physical suffering of such intensity leads to either destruction or glory. In St. Ignatius' case, it was pliable matter for divine grace.

As St. Ignatius began his slow physical recovery, the man of action begged for the reading he enjoyed most—the cavalier literature so popular in the sixteenth century. But the only available books were the *Life of Christ* by Ludolph and Bl. James of Voragine's well-known *Golden Legend*. These two Dominican works seem to have made a fine impression on him. Cavalier literature began to pale; knightly deeds took on a note of absurdity. But the actions of the saints began to excite him. "St. Francis did it. St. Dominic did it. Why shouldn't I?"

The saint had made a good physical recovery at Loyola; now his soul began to long for the peace of divine love. About 1522 his yearning for solitude carried him to Monserrat, but his friends tracked him down. He fled again, this time to the nearby town of Manresa whose fame now rests largely on the visit of this great man.

St. Ignatius entered the town as a beggar and received rough treatment from the townspeople. Burning zeal for God prompted him to seek out a hermit's retreat—the famous "Santa Cueva." Some time later the local inhabitants found him unconscious in the cave—a victim of his own asceticism and insatiable love for God. It is at this point that the Dominicans began to exert their greatest influence on St. Ignatius. The sick man was carried to the Dominican convent at Manresa, founded in 1318. One of his biographers, Fr. Dudon, S.J.,¹ argues from probability in the matter: "St. Ignatius himself has spoken with great gratitude of the charitable hospitality he found in the priory at Manresa. And before the present disorders (1931) the walls of the convent bore the inscription recalling the fact that the Saint had dwelt there. During this stay, Inigo would certainly have sought to speak of the things of God with his hosts and he would have had recourse to one of them for confession. Through these associations, something of the Dominican spirituality would have filtered into the soul of the pilgrim. . . ."

As a matter of fact we have no precise data concerning the successive abodes of Ignatius at Manresa, but indications of the value he placed on his stay with the Dominicans can be found in the Spiritual Exercises, even though he does not make any specific allusion. "Wherein, as a rule, he will benefit in proportion as he withdraws himself from all his friends and acquaintances and from all worldly cares; as for example, if he leaves the house in which he

¹ Dudon, Paul, S.J., *St. Ignatius of Loyola*. Translated by William J. Young, S.J. Milwaukee, 1949.

(The original research for this article was done by Father Thaddeus Murphy, O.P.)

was staying to take another house or room in order to dwell therein in all possible secrecy so that it may be in his power to attend Mass and Vespers daily without fear of being hindered by his acquaintances." These words are virtually a recording of his own experience. Ignatius himself found tremendous joy in the recitation of the Office —without knowing a word of Latin. Fr. Mortier tells us that he loved to carry a cross while making the stations in the cloister of the priory. And so it seems that his frequent remark: "I saw it thus at Manresa" would refer at least occasionally to his stay with the Dominicans.

At this same period of his spiritual growth, St. Ignatius began to be troubled with scrupulosity, one of the most dreaded spiritual diseases. He could find no comfort in prayer, fasting, or the sacraments. He was even tempted to suicide. Dominican tradition maintains that Ignatius then chose Guillermo Pellaroz, the prior of the Dominican convent at Manresa, as his confessor. Fr. Dudon notes that "other passages in the confidence made to Camara [to whom St. Ignatius dictated personal reminiscences] incline us to think that Inigo sometimes confessed to a Dominican of the convent where he had his little room." Perhaps it was this prudent and holy Dominican who saved Ignatius from spiritual ruin at this crucial point.

Indications of St. Ignatius' spiritual progress at Manresa are found in the following account: "Now one day, being about to recite the hours of Our Lady on the steps of the Dominican monastery, his understanding began to be elevated. And it was as though he had seen the Holy Trinity under the form of three keys of an organ. . . . Another day, in the church of the Dominicans, when he was assisting at Mass, at the moment of the Elevation he saw with his interior eyes white rays which came from on high, and . . . clearly saw at the time with his intelligence how Christ was present in the Blessed Sacrament." One woman testified that "Fr. Ignatius had holy visions and raptures . . . near another cross at the convent of the Friars Preachers. . . ."

During this time the divine love welling up within him began to overflow into the initial drafts of the Spiritual Exercises. Fr. Dudon thinks that it is highly probable that they were written, not in the Santa Cueva as legend has long asserted, but in his cell at the Dominican convent. It should be one of the glories of the Order that it sheltered the author of this great work.

St. Ignatius' next step in the development of his spiritual life was a long-meditated pilgrimage to Jerusalem. His contacts with the Dominicans at this time seem to have been few, though it seems un-

likely that the saint would neglect those who had shown him such friendship before. He sought and found heroic penance and conformity to Christ on this trip. He suffered sickness, starvation and the dangers of shipwreck, prison and flogging. On his arrival in the Holy Land, the Franciscans refused to let him land because of the dangers of possible captivity. After this disappointment, St. Ignatius returned to Barcelona to begin his famous study of Latin among the schoolboys. In 1527 he went to Salamanca where he sought a Dominican confessor.

If other Dominicans had contributed a great deal to the success of the Jesuits, the famous theologian Melchior Cano did much to forestall it by his attack on the *Spiritual Exercises* at Salamanca. His influence caused Ignatius to flee to Paris where he eventually received his master's degree in arts and the licentiate in theology. The latter degree he received at the Dominican college of S. Jacques. At this same time, he seems to have become associated with another Dominican, Juan de Pena who became a great defender of Ignatius during later difficulties in Spain. A Fr. Laurent, another Dominican and Inquisitor General of France, was his confessor at Paris. Before Ignatius left Paris, he asked Fr. Laurent for a certificate of orthodoxy for the *Spiritual Exercises*. The text of this certificate is still extant: "We, Brother Thomas Laurent, professor of theology, priest of the Order of Preaching Brothers, Inquisitor-General in France, delegated by the Holy See, certify . . . that after an inquiry made by our precursor, Valentine Leivin, and by us, his council, into the life, morals and doctrine of Ignatius of Loyola, we have found nothing that is not Catholic and Christian; we also know the said Loyola, and M. Peter Faber and some of his close friends, and we have always seen them live in a Catholic and virtuous manner, and observed nothing in them but what becomes a Christian and virtuous man. The Exercises also which the said Loyola teaches seem to us, so far as we have looked into them, to be Catholic."

Fr. Dudon says that we must regard the school of S. Jacques as the cradle of that affection for St. Thomas which the founder of the Society later showed in that part of his constitutions in which he regulates the studies of his order. He studied under some famous Dominicans of his day: Matthew Ori, Jean Benoit, and of course, Thomas Laurent. After reading the *Spiritual Exercises*, Matthew Ori praised it highly and expressed a desire to have a copy. A few years later he became Ignatius' defender in Rome where the Company was attacked on grounds of heresy.

When St. Ignatius composed his constitutions, he did not rely

heavily on the way of life St. Dominic had proposed. According to Von Pastor, however, St. Ignatius did adopt the famous Dominican clause which states that with the exception of the vows themselves, the regulations of the Order as such do not bind under sin. Another small point in the history of the Jesuit constitutions was their approval by the Dominican Master of the Sacred Palace before papal approbation was granted. When the theologian returned the constitutions with the words "pious and holy" Pope Paul III wrote: "We give this our benediction; we approve it and call it good."

But the voice of Melchior Cano, together with all his influence, was raised against the new mode of life and its departure from tradition. To counteract this, the Master General of the Dominicans, Francis Romeo, sent a circular letter through the whole Order arguing that "the Society of Jesus had the approval of the Pope, and was doing an extraordinary amount of good by its labors and example. [And they] ought rather to be looked upon as an ally in spiritual welfare and to receive protection and help." Louis of Granada, siding with the Jesuits against the powerful Cano, wrote: "This new opposition, striving to destroy the Company, is forced to become an occasion to exercise it in humility, make it more and more pious, exemplary, circumspect, devoted, and thence rise to greater credit and higher favor in the world. So the means invented by this monk to oppress your reverences will be used by God to lift you up." Juan de Pena came forth with an *Apologia*, which according to Father Dudon, left Cano no ground for further action.

St. Ignatius' love for the Dominicans was enkindled in the hearts of his sons. To Caraffa he said: "Nevertheless it appears great and grave wisdom, remembering how the blessed saints like St. Francis and St. Dominic and many others bore themselves when they founded their institutions, to have recourse to the true and higher Wisdom, to ask and obtain more light in order to arrange all things to His greater service and honor." Strong Dominican influence and friendships can be found in the lives of such notable early followers as Sts. Francis, Peter Canisius, and Francis Borgia, to mention a few. Xavier wept when he said Mass at the tomb of St. Dominic. His confessor and companion for a while in the Orient was a Dominican, Friar Denis of the Cross. The bond between the two Orders at this time can be traced in St. Francis' letters: "Give me all the news of . . . the friars of St. Francis and St. Dominic, to whom you will give my most affectionate good wishes and beg them earnestly to remember me in their Holy Sacrifices and prayers." "Those of the College are always to show themselves the very good friends of the

Franciscans and Dominican Fathers and Brothers. . . . They and we are bent on one common course, which is the glory of God and the salvation of souls. . . . Visit them from time to time, and let charity between you not only be maintained but ever grow."

St. Francis Borgia, while still a layman, founded a large Dominican convent to help convert the Moors. When he was general of the Jesuits, he was assisting at a theological lecture at the Alcala when the Dominican professor bore witness to the spirit of friendship between the Orders when he "closed his book and made a speech on the excellence of the choice Borgia had made in preferring the goods of heaven to those of earth."

Near the end of the *Golden Legend*, the Dominican work which influenced Ignatius so much at the beginning of his spiritual climb, there is a very interesting allegory which bears a close resemblance to the saint's own experience. It is a story of a young man who was given to earthly pleasures. He saw a vision of himself in a wide field and a raging tempest swept down upon him. Fleeing from its force, he beat on the doors of Justice, Truth and Peace, but could find no entrance. Finally, when he came to the last door the lady within replied: "I am Mercy, who dwell herein. If therefore thou desirest to be saved from the menacing storm, go to the house wherein dwell the Friars Prechers, and there thou shalt find the stable of penance and the crib of continence and the pap of doctrine and the ass of simplicity with the ox of discretion. And Mary will enlighten and Joseph perfect, and Jesus save thee!" But the allegory is not to be verified of St. Ignatius alone; it is true of his whole Order. In their early struggles, the Order of Preachers as a whole was ready to help them, guide them, and protect them. The friendship that bound the Orders then continues now in the close-knit harmony of the Church's apostolic activity. Dominicans can take real pride in this divinely-inspired association with the Society of Jesus—just as we are conscious of the tremendous honor of having sheltered their founder within our cloisters.

GOLDEN JUBILEE
OF
THE REVEREND MARTIN S. WELSH, O.P.



NJUNE 16, 1956, in a quiet gathering of his family, Father Martin Welsh celebrated the golden jubilee of his ordination to the priesthood at Plainville, Mass. The celebration took place at the Dominican sisters' Academy and Postulate, where he is chaplain. Father Welsh offered a solemn Mass, assisted by the Very Rev. Charles McKenna, O.P., and the Rev. James Sheridan, O.P. The sisters composed the choir, and Father McKenna gave the sermon. After the Mass a dinner was served to the family and guests, as well as the community.

The son of native Irish parents, Father Welsh was born June 4, 1876 in Cambridge, Mass. He was the second child in an illustrious family of 14 children, which included four sets of twins. God gave three of the children to the Order. Besides Father Martin, his younger brother Hubert also became a Dominican priest, and his sister Elizabeth joined St. Catherine's community.

Father Welsh's formal education began in Cambridge and ended in Rome. It continued almost uninterrupted from 1882 to 1909 and took him through many schools: grammar and high school in Cambridge, Boston College, Brighton Seminary for a year, then the houses of study of the province: St. Rose, St. Joseph, the Immaculate Conception, and finally the Minerva in Rome. The degree of Bachelor of Arts, Lector in Sacred Theology, and Doctor of Canon Law successively crowned the course of his studies.

The milestones in Father Welsh's early Dominican life—those occasions so dear to the heart of every Dominican—were his reception of the habit at St. Rose on the Feast of the Immaculate Conception in 1901, simple profession on Christmas Day, 1902, solemn profession in 1905 on the same glorious feast, and ordination to the priesthood June 20, 1906. With his classmates Father Finnerty and Father Christmas he was ordained by His Eminence James Cardinal Gibbons in the cathedral of Baltimore.

Returning in 1909 after three years in Rome, the student went to the other side of the desk and became the master. He continued as such for more than forty years. Except for a year as master of novices at Washington, Father Welsh spent the first 14 years at

Aquinas High School in Columbus and the next three decades at Providence College. At Aquinas he was vice rector for a time and later rector. He was also vice rector at the college for eight years until his resignation in 1931, and later held the positions of historiographer and master of laybrothers there. He was then assigned to St. Stephen's Priory in Dover, Mass., before going to Plainville.

Dominicana congratulates Father Welsh on his jubilee in the name of the fathers and brothers of St. Joseph's province. May God continue to bless him with the fruit of his devoted and untiring service.

GOLDEN JUBILEE
OF
THE VERY REVEREND
JOHN LAWRENCE FINNERTY, O.P., P.G.



VERY REVEREND John Lawrence Finnerty, O.P., P.G., observed his fiftieth anniversary of ordination to the sacred priesthood on June 20, 1956, at St. Mary's Priory, New Haven, Connecticut. After a solemn procession from the priory to the church, Father Finnerty celebrated a Solemn High Mass of thanksgiving at St. Mary's, assisted by Rev. Lawrence R. Dolan, O.P., as deacon and by Rev. Timothy E. Quinlan, O.P., as subdeacon. Very Rev. T. F. Conlon, O.P., P.G., preached the congratulatory sermon.

Most Rev. Henry J. O'Brien, Archbishop of Hartford, presided at a dinner in the parish hall. Among those present at the dinner were Very Rev. W. D. Marrin, O.P., P.G., Provincial of St. Joseph's Province, Very Rev. C. W. Burke, O.P., Vicar General of the Dominican Order in Japan, Very Rev. V. R. Burnell, O.P., P.G., Prior of St. Mary's Priory and The Honorable Richard Lee, Mayor of New Haven. Many fellow Dominican priests, secular priests and sisters from various communities combined to make about 250 people present for the jubilee dinner.

Father Finnerty, the son of John and Hannah Sullivan Finnerty, was born in Albany, New York, May 15, 1877. He attended the

public grammar school and the Christian Brothers Academy in that city. Before entering the Dominican Novitiate at Springfield, Kentucky, he was employed as a newspaper reporter and in the State Department of New York. Father Finnerty began his novitiate at St. Rose Priory in 1900, and made his simple profession November 1, 1901. He began his study of philosophy at St. Rose and completed it at St. Joseph's Priory in Somerset, Ohio. His theological studies were made at the Dominican House of Studies in Washington, D.C. Ordination to the priesthood was received from the hands of James Cardinal Gibbons, in the Cathedral at Baltimore, Maryland, June 20, 1906.

He first served his Order as auxiliary chaplain of the Old Soldiers Home in Washington. Seven years of parish work in Washington and Newark, New Jersey then followed. Three years of this time Father Finnerty was secretary to the Provincial. In 1914 he was assigned to St. Louis Bertrand's Priory in Louisville, Kentucky, as a preacher on the Mission Band. He continued this work from his new house of assignment at St. Mary's Priory, New Haven, in 1927. Father Finnerty was made head of the Eastern Mission Band in 1936. Most Rev. M. S. Gillet, O.P., then Master General of the Order, honored Father Finnerty in 1939 with the title of Preacher General in recognition for his years of fruitful work in the service of the Church and the Order.

Mary's Story as Told in Her Rosary, written by Father Finnerty, was published in 1952. *Dominicana* sincerely wishes to congratulate Father Finnerty on the completion of his fifty years in God's holy priesthood.

GOLDEN JUBILEE
OF
THE REVEREND CHARLES FIDELIS CHRISTMAS, O.P.



AT ST. RAYMOND'S RECTORY in Providence, Rhode Island, June 20th, 1956, Rev. Charles Fidelis Christmas, O.P., observed his fiftieth anniversary of ordination to the priesthood of Jesus Christ. Father Christmas celebrated his jubilee with a Mass of thanksgiving in the Friar's Chapel in the

presence of his Dominican brethren. Because of ill health, a private testimonial dinner in his honor was served at the rectory. A letter from his Provincial and a cablegram from his Master General in Rome congratulated Father Christmas on this great occasion.

Father Christmas was born January 24, 1879, in Fall River, Massachusetts, the fifth of ten children of William and Mary Jones Christmas. He attended St. Mary's grammar school and St. Joseph's high school, both in Newport, Rhode Island, where his family had moved. College work was completed under the Holy Cross Fathers at St. Laurent College, near Montreal, Canada. In October, 1900, he entered the Dominican Novitiate at St. Rose Priory, Springfield, Kentucky. Profession followed the next year and his philosophical studies were made at St. Rose's and at St. Joseph's Priory, Somerset, Ohio. Theology was studied at St. Joseph's and at the Dominican House of Studies in Washington, D. C.

His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, raised Father Christmas to the sacred priesthood in Assumption Cathedral, Baltimore, Maryland, June 20, 1906. He then fulfilled assignments at St. Louis Bertrand's Priory, Louisville, Kentucky, St. Mary's Priory, New Haven, Connecticut, St. Vincent Ferrer's Priory, New York City, St. Rose's Priory, Springfield, Kentucky, St. Catherine's Priory, New York City and Holy Name Church, Philadelphia. In 1934 he was assigned to St. Raymond's Church in Providence, Rhode Island.

Father Christmas served as Prior of St. Rose's from 1914 to 1917, and as Subprior and Procurator of St. Vincent Ferrer's from 1928 to 1934. He was director of Third Order Fraternities at St. Vincent Ferrer's and at St. Catherine's. In Philadelphia, he was director of the Holy Name Confraternity, and at St. Raymond's he has been director of the Poor Boys Priesthood Association.

In addition to being a well-known preacher of missions and retreats, Father Christmas also contributed to *The Torch* magazine for some years. He edited the Dominican Manual and Rule of the Third Order and wrote a standard reference pamphlet, "The Dominican Third Order." Father Christmas' activities at St. Raymond's have been curtailed in recent years because of his ill health.

Dominicana congratulates Father Christmas at this joyous time on the occasion of his golden jubilee. May God continue to bless him.

THE VERY REVEREND

GEORGE BONAVENTURE PAULIUKAS (PAULIUS) O.P., J.C.D.,

Ex-Provincial of Lithuania

Father Pauliukas died suddenly July 13, 1956, in New Orleans, Louisiana. Born in Lithuania, on October 27, 1885, the son of John and Anna Breivis Pauliukas, Father Pauliukas received his elementary schooling in Palaukiai, Lithuania. He attended high school at Valparaiso University, Indiana, and college at St. Meinrad's, Indiana. Philosophical and theological studies for the priesthood were completed at St. John's Seminary, Brooklyn, New York. Bishop Salvatore Waleser, O.M.Cap., D.D., ordained Father Pauliukas to the sacred priesthood in St. John's Church, Brooklyn, May 29, 1920.

The first six years of his priestly life were spent as a parish priest of the Brooklyn diocese, assigned to Annunciation Rectory, Brooklyn.

He entered the Dominican Order with the hope of reestablishing the Province of the Guardian Angel in Lithuania. The Very Reverend J. S. Wilburn, O.P., gave him his Dominican habit at St. Rose Priory, Springfield, Kentucky, on October 31, 1926. On November 1, 1927, he made his simple profession to the Very Reverend L. P. Johannsen, O.P., at St. Rose.

Father Pauliukas was then assigned to the Dominican House of Studies in Washington, D. C., for the next two years. In January, 1929, he received his degree as Bachelor of Canon Law at the Catholic University of America, and in June of the same year he received the degree of Licentiate of Canon Law at the same university. He then studied at the Angelico in Rome, where he received his Doctorate of Canon Law in March, 1931.

He was sent to Lithuania by the late Master General, the Most Reverend Martin S. Gillet, O.P., as Vicar of the General with the duty of restoring the Dominican Province there. Fathers Francis Yonkus, O.P., Bruno Zvirblis, O.P., and Victor Wroblecki, O.P., were sent to help him in this work. They were able to acquire Assumption Convent in Raseiniai. Fathers Yonkus and Zvirblis were returned to this country when World War II began, but Father Pauliukas chose to remain in Lithuania.

Released from a concentration camp at the close of the war, he returned to the United States and was assigned as chaplain to the Dominican Sisters at the Convent of St. Joseph, Oxford, Michigan. He filled this post from 1950 to 1956.

The solemn funeral Mass for Father Pauliukas was celebrated July 16, 1956, at St. Vincent Ferrer's Church, New York City. The celebrant was the Very Reverend Earl Matthew Hanley, O.P., Prior of St. Joseph's Priory, Somerset, Ohio. Reverend Vitoldus Thomas Ziuraitis, O.P., chaplain to the Brothers of the Sacred Heart in Metuchen, New Jersey, was the deacon. Reverend Peter Kmita, O.P., of St. Albert's Province, whose vocation was encouraged by Father Pauliukas, served as subdeacon. Burial was at Pleasantville, N. Y.

Dominicana extends its sympathy to the friends of a priest who had the privilege to work so hard and suffer so much for the Province, the Order and the Church.

† REVEREND PAUL ADRIAN ELNEN, O.P. †

After a short illness, Father Paul Adrian Elnen, O.P., died on August 14, 1956, in Mercy Hospital, Miami, Florida. At the time of his death he was serving as temporary assistant at the Church of the Little Flower in Coral Gables, Florida. The funeral was held August 17 at St. Joseph's Priory, Somerset, Ohio, where Father Elnen was assigned before he died. The Very Rev. G. C. Reilly, O.P., was celebrant of the Solemn Mass, assisted by Rev. P. J. Conaty, O.P., who served as deacon, and Very Rev. F. E. Yonkus, O.P., who was subdeacon. A eulogy was given by Very Rev. F. N. Reynolds, O.P. Present at the funeral were the Most Rev. Karl J. Alter, D.D., Archbishop of Cincinnati, and Most Rev. Mark K. Carroll, D.D., Bishop of Wichita, who gave the final absolution. Another Solemn Mass was offered for Father Elnen in the Church of the Little Flower on August 15. He is survived by a brother, Walter T. Elnen, M.D.

Father Elnen was born December 23, 1903, in Norwalk, Ohio, the son of Mr. and Mrs. Edward Charles Elnen. He attended grammar school in Canton, Ohio, and received his high school and college education at St. John's College in Toledo. He entered the Order in 1925, receiving the habit in September at St. Rose Priory. After being professed at St. Rose a year later, he was sent to River Forest to study philosophy and later to St. Joseph's and subsequently Washington for his theology. He was ordained in his home parish, St. Peter's church in Canton, Ohio, in 1932 by his uncle, the Most Rev. A. J. Schwertner, Bishop of Wichita.

After his ordination until 1939, Father Elen worked much of the time in the diocese of Wichita. During that period also he studied for a year at the Catholic University in Washington and fulfilled assignments at St. Vincent Ferrer's Priory in New York, St. Pius' Priory in Chicago, and St. Thomas Aquinas' in Cincinnati. In 1939 he became subprior and syndicus at Holy Name Convent, Philadelphia, and in 1942 he was assigned to St. Dominic's parish in Washington, where he also served as syndicus. Later he went to St. Joseph's in Ohio.

Dominicana extends sincere and prayerful sympathy to the relatives and friends of Father Elen. *May his soul rest in eternal peace.*



FRIARS' + BOOKSHELF



The Dead Sea Scrolls and the Originality of Christ. By Geoffrey Graystone, S.M. New York, Sheed & Ward, 1956. pp. 117. \$2.50.

In an obscure cave tucked away in a remote corner of the Judean Desert not far from the Dead Sea, a Bedouin herdsman stumbled across what was destined to become the archeological discovery of the century. He came upon the first manuscripts in the series that has since become known as the Dead Sea Scrolls, or, more properly, the Qumran Scrolls, from the name of the locality nearest the cave. Following that first find in 1947 an intensive search through the adjacent desert area uncovered other manuscripts, the latest in 1952.

A flood of literature in many languages has appeared on the subject, expounding a wide variety of often conflicting opinions. In an attempt to clear the atmosphere for Catholics, Sheed and Ward have cooperated with Fr. Geoffrey Graystone, an English Marist and scripture scholar, to provide this concise yet authoritative interpretation.

In the first of four chapters into which the ninety seven pages of text are divided, Fr. Graystone considers the history and background of the Scrolls. Subsequent chapters deal with the question of a possible casual influence exercised upon Christ and his religion by the religious sect responsible for the Scrolls. Following a carefully documented exposition of the organization, moral teachings and religious philosophy of this quasi-monastic group thought to be Essenes, Fr. Graystone rules out any "direct, casual influence of the Qumran writings on the origins of Christianity." The existence of accidental similarities can be attributed to the common Old Testament background of the two groups and to the very nature of an organized religious body. The relationship, if any did exist, is aptly expressed by Canon Coppens, noted scripture authority quoted by Fr. Graystone: "If the first Christians did borrow from the sectaries a few 'organpipes,' the breath that now blows through them is that of the life-giving Spirit, the Holy Spirit, the Spirit of Jesus." The book's final chapter is devoted to a critical evaluation of a controversial book on the same subject by Mr. Edmund Wilson.

Twenty pages of notes, thoughtfully placed at the end to allow uninterrupted reading of the text, provide authoritative documentation to the many technical points used by the author. Throughout the book, credit, which is certainly their due, is paid to Dominican scripture experts who are in the forefront of the work still being done in connection with the Scrolls. This intensive work is responsible for Fr. Graystone's insistence that his contribution is but a "tentative examination of the Qumran documents so far made known." Nevertheless, this book, based on Archeology, Exegesis and common sense, is recommended to all for a clear understanding of the significance of the Scrolls, the problems raised by their interpretation, and a satisfactory solution.

G.A.V.

The Christian Life. A translation of Part IV, Volume III of "Apologie des Christentums." By Albert M. Weiss, O.P. Translated from the German by Sister M. Fulgence, O.P. St. Louis, B. Herder Book Co., 1956. pp. vii, 166. \$2.95.

The Christian Life, written in an age engrossed in its denial, develops eight aspects of the life of every Christian which are fundamental to its inception, growth and perfection. The chapter titles: "Spiritual Rebirth," "The Supernatural Life," "The Life of Faith," "Living with the Church," etc., of themselves suggest that the author is particularly intent upon emphasizing the essentials, upon laying the bedrock of a courageous following of Christ.

It was, in fact, the very foundations of Christianity which were being undermined when Albert M. Weiss appeared in Germany at the turn of the century to combat, by his numerous writings, the Rationalists' mounting pseudo-science. The earnestness of his mission permeates the present work. From the author's pen flow words of Scripture, citations from the Fathers, reasons, persuasions, testimonies from history, objections and answers, all proclaiming in unison the challenges and trials, the glories and triumphs of each phase of the Christian's life of grace.

Prevalent false notions concerning religion and Christianity receive calm clarification. We are especially reminded that fallen man cannot become even naturally perfect without the aid of the supernatural, and "that the supernatural life should generally be recognized by outward evidence of growth and by progressive perfection of the natural man." Thus the Church expects its members to set the standards in every honest field of natural endeavor.

The book, another in the Cross and Crown Series of Spirituality, measures up to the high standards of its predecessors. C.M.D.

The Mystery of the Woman. Edited by Edward D. O'Connor, C.S.C. Notre Dame, University of Notre Dame Press, 1956. pp. vii, 141. \$2.75.

Simeon's prophecy is again verified in that Marian praises yet rise from the hearts of many. "In 431 the significance of Mary's motherhood lay in its relationship to the physical Christ; in 1954 its significance lies in its relationship to the mystical Christ." "In Mary's Immaculate Conception the realities that bind men to God—creation, elevation, grace, redemption—attain their greatest realization in a pure creature." "The dogma of the Assumption is a compendium of Christian Humanism, reconciling the spiritual with the material . . ."

With such filial praises do Walter Burghardt, S.J., Ferrer Smith, O.P., and Msgr. George W. Shea, three of the five contributors, laud the Immaculate Mother. The additional essays view her role in the piety of Americans and, in particular, at the University of Notre Dame. The papers originally delivered as lectures at Notre Dame simply re-assemble Catholic thought on this timeless woman; yet the book does contribute positively to the long shelf of Marian literature. The publication is especially suited for a mature lay audience.

L.M.T.

Mystery and Mysticism. By A. Plé et al. New York, Philosophical Library, 1956. pp. 137. \$4.75.

The modern thinker is often awed or frightened by the words mystery and mysticism. To him they connote something vague and unrealistic. Five contemporary authors have now joined forces in an attempt to dispel the false import of these terms, and to show the riches derived from a true Christian mysticism.

Fr. Albert Plé, the French Dominican editor of *La Vie Spirituelle* contributes his ideas on mystical experience and its theology, and calls upon others to complete or correct his views. Father Léonard, a Belgian Dominican, writes a very lengthy (68 pages) "Studies on the Phenomena of Mystical Experience." Little is available in English on the use of these words in early Christian centuries, so the two essays by the Oratorian Louis Bouyer on the words *mysterion* and "mysticism" should prove of interest. Articles by L. Cerfaux and Ian Hislop, O.P., complete this small volume.

As one might expect, the essays are not of equal merit. For the

competent reader, they should prove of interest, but the subject matter of the book will preclude a wide reading public. J.M.H.

The Perennial Order. By Martin Versfeld. London, St. Paul Publications, 1955. pp. 247. \$3.00.

To contemporary philosophers and students of philosophy outside the thomistic school, it is absurd to suggest that the questions of fundamental importance they are asking today were answered centuries ago, and the answers they are offering today were refuted centuries ago. In the context of this basic disagreement, Dr. Martin Versfeld, senior lecturer in philosophy at the University of Cape Town, presents a concise survey of certain critical areas of philosophical interest. His intention is to show that the position maintained by the *philosophia perennis* is as valid today as it was in the thirteenth century when it found its greatest exponent, St. Thomas Aquinas: there is a perennial order. The author lists himself "among those who are reacting against three centuries of Cartesianism." Yet he is intimately familiar with non-scholastic theory, and this enables him to reject its errors with decisiveness, while still giving praise where praise is due.

The opening chapters on metaphysics represents a defence of tradition against the attacks of various modern schools of thought. Section Two, "Philosophy of Science," contains an apt diagnosis of much of the misunderstanding and disagreement today between empirical scientists and philosophers. In Section Three, "Philosophy of Morals," Dr. Versfeld reviews the foundations of true moral science, showing what harm has come to the study and appreciation of ethics from "an excessive preoccupation with the physical sciences and an excessive reliance on technics." His treatment of subjectivism in morality is especially well done. Up to this point, the author has been concerned with the principles and general outlines of human science. In the three remaining sections, on the philosophy of history, art and culture, he turns to more particularized matters, and speaks now from a strictly Christian point of view. The orthodoxy of his thought and the strength of his exposition in such controversial areas as these merit a wide and appreciative audience.

Dr. Versfeld makes a few assertions that should not go unchallenged; but the good of the whole far outweighs its shortcomings. To those who have some background in scholastic philosophy this book will come as a refreshing corroboration of previous study, and something of a lesson in the technique of applying time-honored principles to current problems and controversies.

C.J.

They Saw His Glory. By Maisie Ward. New York, Sheed & Ward, 1956. pp. vii, 278. \$4.50.

Subtitled "An Introduction to the Gospels and the Acts," this book should prove as profitable to habitual readers of the New Testament as to those who actually need an introduction to it. The noted author, outstanding also as a Catholic lecturer, has endeavored to make "something of the great work of Scripture scholarship available to people who have not the time or perhaps the languages to get at it for themselves." She presents this scholarship—drawn from the works of recognized commentators—along with the fruit of her own reflection on Scripture, animating both with her lively love for the sacred books.

Each chapter on the four Gospels treats of its author, purpose, theme, and distinguishing characteristics. Interpretation—sometimes the spiritual—of certain tracts is also presented. As might be expected, the consideration of the *Acts* is more according to their historical sequence. This chapter also includes a brief treatment of some of St. Paul's epistles; the *Apocalypse* is similarly considered in the chapter on the *Gospel according to St. John*. An introductory chapter touches upon the archaeological, historical, and religious background of the Gospels, another upon the general questions of their date, inspiration, authenticity, and the Synoptic problem. The final chapter shows the reflection of the Gospels in the early Christian literature. The tiring effort of dealing with issues of controversy is purposely avoided.

Perhaps the only notable shortcomings of the book is the too-hurried treatment of the vital question of divine inspiration. What especially needs stress is the fact that God, no less truly than the Evangelists, is the author of these sacred books—indeed the principal author, and they His instruments. A most certain conviction of this truth of faith would seem to be the indispensable condition for safely studying the human element in Sacred Scripture. The reader who keeps it in view should profit much from a meditative reading of this work.

F.M.M.

The Splendour of the Church. By Henri de Lubac, S.J. Translated by Michael Mason. New York, Sheed & Ward, 1956. pp. xii, 289. \$3.50.

Father de Lubac's book might be described as a discursive meditation reflecting the richness of the centuries of Catholic thought and experience concerning our mother, the Church. It is not a textbook,

but a scholarly reflection on the doctrinal development of various aspects of the nature and role of the Church.

The principal virtue of the book lies in the author's wide and impressive knowledge of the manifold sources of Catholic teaching and tradition. His citation of authors and texts extends from the inspired writers to today's thinkers. These references authoritatively solidify the development of his ideas and forcefully illuminate his arguments. But the wealth of his erudition is weakened by the method of presentation.

The principal fault of the book lies in its lack of order. Since it is written in a discursive, meditative manner, somewhat after the fashion of a one-sided conversation of a person with an encyclopedic knowledge of the writers of Catholic Tradition, very little indication is given of the relative importance and ordering of the various doctrinal ideas. For example, in chapter three it is stated that the primary truth in all discussion about the Church is the fact that it is the mystical body of Christ. Yet this and all other leading and principal ideas are surrounded by relevant although not logically connected notions and reflections. Authors like Theodore of Mopsuestia are cited along with men like St. Augustine with no indication of any difference in the weight of their authority. In a book whose argument is based almost solely on authority, the relative value of each witness should be taken into account and be indicated. However, this discursive method of writing, while weakening the more doctrinal sections of the book, beautifully expresses the author's moving reflections in the more devotional portions of the work, as in his chapter on the Church as our mother. A smooth translation enhances a book well able to deepen our knowledge, love and appreciation of the Church.

C.M.H.

The Gospel Priesthood. By Dom Hubert Van Zeller. New York, Sheed & Ward, 1956. pp. x, 114. \$2.50.

The Church's first need, says Dom Van Zeller in the opening chapter of this small volume, "is not for more priests but for holier priests." To help fulfill this need a series of fourteen discourses which recently appeared in *Emmanuel* magazine are here reproduced and offered as a stimulant to priestly sanctity. The framework in which the ideas are presented is the liturgical cycle of the year. Beginning with Epiphany and ending with Advent, a dominant idea is taken from each month or season and applied to some aspect of the priesthood.

The thoughts contained in this well written book, intended to be read on a day of recollection rather than a full retreat, are not new. Their value lies in Dom Van Zeller's straightforward presentation, which occasionally gives them an added twist. "Priests who are content merely to mark time will find themselves doing it on a conveyer belt going backwards." (p. 99) Although many other books have been and will be written on the same subject, the chance that a short, easily digested and up-to-date treatment by a well known author will strike where it can do some good, recommends *The Gospel Priesthood*.

G.A.V.

The Holy Bible. Translated by Ronald Knox. New York, Sheed & Ward, 1956. pp. 1199. \$7.50.

In his preface Cardinal Griffin, Archbishop of Westminster, acclaims Monsignor Knox's translation for its "freshness of approach, lively language and for the ease with which it may be read." The Archbishop notes that "certain verbal revisions have been made" to satisfy reservations some have entertained towards the work. Finally, and most important of all, His Eminence adds that "the Hierarchy (of England) has authorized for public use Monsignor Knox's translation of the entire Bible." Thus this version now bears all the recommendations, save antiquity, that caused the Challoner revision of the familiar Douay-Rheims translation to be accepted centuries ago among English-speaking Catholics. The publishers have matched the achievement by producing a handsome, serviceable volume.

J.M.C.

Saint Joseph. By Henri Rondet, S.J. Translated and edited by Donald Attwater. New York, P. J. Kenedy & Sons, 1956. pp. 239. \$4.00.

Recent books treating the lives of the Saints have tended to become strictly biographical in their account. Such a treatment of St. Joseph is not possible due to the dearth of factual details of his life as related in the Sacred Scriptures. Though these details are few in number they have been made the foundation for a precise treatment of the theological aspects of the life of St. Joseph and a means of inculcating devotion to him.

Father Rondet's book about St. Joseph highlights the important events in the life of this "man who was closest to Christ." After a clear and concise treatment of the Scriptural foundation for devotion to Joseph, both the apocryphal writings and the popular legends which have sprung up around him are presented. It will prove of

interest to many of the clients of Our Lord's foster father to realize that many of their popular beliefs surrounding this Saint are founded upon these same apocryphal writings and legends. An historical summary of devotion to St. Joseph completes the first part of the book.

In a section devoted to the Theology of St. Joseph, Father Rondet presents a solid foundation for true veneration of this Saint. Clear and precise terminology expresses all the theological implications which may be rightly drawn from the life of this Saint. This section of the book should prove of interest to the laity and especially to religious and priests.

One of the outstanding features of Fr. Rondet's work is the inclusion of many of the most famous writings and sermons about St. Joseph. Through the medium of such orators as St. John Chrysostom, St. Bernard, St. Bernardine of Siena and St. Francis de Sales, the virtues predominant in this great Saint are brought into sharp focus. Here we find such subjects as the nature of the marriage between Mary and Joseph, the role of Joseph in the Incarnation and his place in the catalogue of Saints. The two famous panegyrics of St. Joseph given by Bossuet; a sermon by St. Alphonsus Ligouri; the encyclicals and writings of recent Popes place a final stamp of approval on true devotion to St. Joseph.

M.P.G.

The Three-Dimensional Man. By A. M. Sullivan. New York, P. J. Kenedy & Sons, 1956. pp. xi, 297. \$4.00.

It has often been said that the cultural life of modern America has not kept pace with its material progress. Mr. A. M. Sullivan's solution to this cultural lag is the "three-dimensional man"—one who possesses the perfection and integration of human personality. He is the man who has taken care to broaden and deepen his approach to life beyond the narrow limits of the beast or the machine. In the first chapters Mr. Sullivan outlines opportunities for human activity in man's rational and social life, in his literary heritage, his moral sense, and his instinctive feeling for the poetic. Later essays, in a more historical vein, discuss such varied topics as the leadership of the few, the catalytic role of the social critic, the specialist and leisure, the growth and spirit of capitalism, and philosophy's quest for order and causality in the universe.

The concepts and values proposed in *The Three-Dimensional Man* are in the Christian tradition and familiar enough. The value of the book, then, lies in the fact that an old and accepted thesis has received articulate confirmation from a new quarter. The author is a

man of action, one who has had a long and successful career in the busy world of advertising and public relations. And yet Mr. Sullivan himself has constantly pursued that "wide-angled approach" which is his ideal, and has achieved some renown as a lyrical poet. This would account for his keen understanding of the problems of businessmen and technicians, to whom the book makes its special appeal. Yet it also makes for certain disadvantages. We cannot have expected the rigid logic and ordered clarity of a serious philosophical volume, in a work which has not occupied the author's main energies. This looseness of development, and a tendency to introduce anecdotes and applications of questionable bearing, will make the book difficult reading for many. A more serious fault, however, is the failure to discuss the role of supernatural religion in an area that constantly implies it. Of course, Mr. Sullivan may well have felt that such a formidable theological question was beyond his competence. Yet it should be remembered that human personality receives its full integration, not on the level of mere humanism, but in a complete Christian life.

J.B.B.

Saint John Fisher. By E. E. Reynolds. New York, P. J. Kenedy & Sons, 1956. pp. xii, 310. \$6.00.

Not since 1888 has there been a full-scale biography of Saint John Fisher. This latest book should rank high in the field of biography, for it is written in a scholarly fashion, avoiding the current tendency to follow the style of the novel. Mr. Reynolds has used documents and manuscripts which never before have been studied in detail; in addition he supplies us with parts of Fisher's actual sermons and some classic speeches the Saint gave in defense of Queen Catherine in Parliament. The net result is a most complete life of Saint John Fisher, a worthy companion volume to the author's other great work, *Saint Thomas More*.

The life of Fisher should prove of interest to every Catholic priest and layman. Both will find in him a model to study and imitate, for John Fisher was a holy man, who lived only for God and His Church, to whom he had consecrated his life. Neither imprisonment nor the coercion of King Henry was able to shake his faith. John Fisher and Thomas More were imprisoned in the Tower of London at the same time. There was at this period an exchange of many letters between these future saints. These too, may be found in this great biography of a man who lived and died for his faith, Christ, and His Vicar on earth. The book is enhanced by some nine or ten

reproductions of famous portraits depicting many of the characters who played important roles in Fisher's life. T.M.D.

St. Ignatius and the Jesuits. By Theodore Maynard. New York, P. J. Kenedy & Sons, 1956. pp. viii, 213. \$3.00.

Theodore Maynard, celebrated writer of popular history, has put in the hands of his readers a masterful survey of the activities of St. Ignatius Loyola and his successors of the last four hundred years. In a rather extended introduction he indicates certain misconceptions of the Saint and his Society still extant in various circles. In the following pages these misapprehensions are dispelled in a tactful, sometimes humorous, yet scholarly manner.

With graphic pen, Mr. Maynard brings to light the noble and distinctive personality of St. Ignatius. The reader will find a brief summary of the Jesuit missionary activity in Europe and the far East as well as the heroic work which they accomplished among the Indians in America. One is also introduced to the Jesuit system of education; the background to the writing of the "Spiritual Exercises"; and the Society's Constitutions. In short, the Ignatian spirit of the Jesuits is traced from the Society's inception, through its suppression in the 18th century and its eventual restoration, to its present place of prominence in the apostolic activities of the Church.

Mr. Maynard is to be commended for an excellent work on the history of one of the Church's most flourishing and influential orders. For all those who have a love for St. Ignatius and his sons or who wish to become familiar with them, this book will be a highly valued treasure. T.B.S.

The Catholic in Secular Education. By James M. O'Neill. New York, Longmans, Green & Co., 1956. pp. xix, 166. \$3.50.

No longer in the role of Catholic spokesman, as in his *Catholicism and American Freedom*, Dr. O'Neill is here an embattled controversialist, dealing with as thorny a pastoral problem as now faces the American hierarchy.

He adopts as his springboard the recent statement of a Monsignor in the Education Department of the National Catholic Welfare Conference: "For the indefinite future, the ideal of having every Catholic child in a Catholic school seems utterly unattainable, and we might as well stop dreaming about it." The editorial organ of an archdiocese (whose achievement in elementary education is eminent, and in parochial high schools perhaps unsurpassed) promptly

dubbed the author "a well-intentioned pessimist" reaching "strange conclusions." The statistics he cites, are termed "irresponsible"; his confidence in the success of Newman Clubs on secular campuses—excessive; and the above monsignorial statement—"equally irresponsible" and "an unguarded slip."

This book deals chiefly with secular higher education, and the author does not appear oblivious to dangers lurking in its shadows. He quotes the distinguished historian, Professor Raymond J. Sontag of the University of California, a convert: "Too few (Catholic students in secular universities) have either the knowledge or the mature judgment to live spiritually without the support of family and parish, with only such support as can be given by the relatively few Catholic professors and students, and by the Catholic chaplain if there be one. This is a fact which should be squarely faced by parents . . . by the sisters and priests, already overworked, responsible for the religious education of the young."

Dr. O'Neill offers the solution: "more and better supported Newman Clubs" and "a long-term plan to prepare more Catholics for teaching and research in secular education." Such a facile solution is far from adequate. But Mr. O'Neill marshals an impressive variety of informative facts: The existence of 600-700 Newman Clubs (with 500 chaplains) at American secular colleges; the Iowa State plan by which nine courses in religion are offered for credit by the Catholic chaplain who is a member of the university faculty; similar credit courses at New York University, Illinois, Michigan State, Columbia and Bradley; the present status of the Released Time program for public schools, which he credits to Protestant leadership.

The book commences by disclaiming any thesis. Fairly, it ends having proved none. Along the way it is provocative, not profoundly scholarly. The author includes copious quotes from Catholic spokesmen and observers of clergy and laity, who share his concern and often his viewpoint.

A.B.

Surprised by Joy. By C. S. Lewis. New York, Harcourt, Brace & Co. pp. 238. \$3.50.

The gifted author of many provocative works, C. S. Lewis, now offers for our perusal his own "Apologia," *Surprised By Joy*. Beginning with his earliest years, he carefully delineates the characters and personalities of his parents. His first experience in boarding school, coupled with his own psychological state, soon led him to atheism.

His intellectual wanderings led him through a kind of Hegelianism and on to differing forms of Occultism, though the inadequacy of these systems would allow no rest to his keen mind.

Lewis' concept of "Joy," as he names it, dominated his quest for what later he found to be the Christian Diety. In his earlier years the goal of his life (Joy) appeared to him as a nebulous, ill-defined, subjective state. Later it became clear that the *cause* of Joy (the Christian God) was, in reality, the genuine goal. This intellectual release from the bonds of subjectivity was promptly followed by the grim realization and conviction that much of what he had long since abandoned as "medieval," and therefore preposterous, was, in all likelihood, true. The path to truth was becoming clearer, but the actual steps to be taken—to assent and to bow down in humble submission before the Christian God, remained a fearsome but absolutely necessary duty. These steps are finally taken and here the book ends.

Mr. Lewis has practically nothing to say concerning the period immediately following his conversion to Christianity. He frankly admits it is the period of his life of which he is least aware. From the Catholic standpoint, of course, Mr. Lewis' "conversion-story" is actually incomplete. His failure to be more explicit about his present Christian position saves him from veering sharply off the path of orthodoxy. Despite its "incompleteness" (which must not be overlooked), this work retains its place as an excellent autobiography.

M.K.

True Morality and Its Counterfeits. By Deitrich von Hildebrand with Alice Jourdain. New York, David McKay Company, Inc., 1956. pp. 179. \$3.00.

In the discussion and critique of any modern philosophical movement or intellectual trend, however false it may be, an important factor is the discernment of any truth which might be present in that erroneous theory. Dr. Deitrich von Hildebrand, professor of Philosophy at Fordham University, in his present critical analysis of existentialist ethics, exhibits just such a discerning judgment and uses it to full advantage in his refutation of this modern ethical thesis. Circumstance ethics, according to Dr. von Hildebrand, is essentially a reaction against distortions of the traditional Christian values. The pharisee, the self-righteous zealot, and the moral bureaucrat, through their misinterpretation of the true meaning of the "letter" and the "spirit" of the law have disfigured Christian morality; the existentialist would correct this abuse by denying the universally binding

character of the moral law. Having analyzed these various types, the author points out that the solution is not to be found in such a denial, but rather in a proper understanding of the moral obligations which derive from the Commandments of God and the precepts of the natural law.

Consequent upon this "new ethics" is the trend among many of our Catholic novelists to glorify the "tragic sinner," to justify his sin because of his motives or because of the circumstances in which he is placed (e.g. Major Scobie in Graham Green's "Heart of the Matter"). Dr. von Hildebrand shows that this tendency towards "sin mysticism" is rooted in a warped attitude toward sinner and sin which can only be corrected by a proper appreciation of the horror of sin and its effects, and a renewal of fraternal charity.

A systematic and precise refutation of the basic errors of circumstance ethics and an enlightening exposition of the true and immutable Christian morality form the last two chapters of this fine book. A forceful style and profound grasp of Catholic morality characterize Dr. von Hildebrand's work which has been called a classic in its field. The lack of an introductory discussion of the basic tenets of circumstance ethics may lead to some confusion in the preliminary chapters but this can be avoided by a careful reading of the introduction and reference to the Holy Father's allocution cited therein. *True Morality and Its Counterfeits* is especially recommended as a key to the Catholic criticism of our modern Catholic novelists.

R.O'C.

Introduction to the Philosophy of St. Thomas Aquinas, III, Psychology.

By H. D. Gardeil, O.P. Translated from the French by John A. Otto, Ph.D. St. Louis Mo., B. Herder Book Co., 1956. pp. xiii, 303. \$4.00.

Within recent centuries, especially since the time of Pope Leo XIII, the Supreme Pontiffs have constantly reiterated the urgent need for intensive and faithful study of, and adherence to, both the philosophical and theological principles and doctrines of St. Thomas. The present volume, *Psychology*, the first of a four volume series to be translated, should greatly enhance the fulfillment of these papal directives. The translation of the other volumes, Vol. I, *Logic*; Vol. II, *Cosmology*; and Vol IV, *Metaphysics*, is in preparation.

Following the order of Aristotle's *De Anima*, Fr. Gardeil presents a thorough, scientific analysis of the Angelic Doctor's psy-

chology as it is reflected in his various works. After brief considerations of psychology itself, of life and the soul, and of the vegetative and sensitive souls, the author appropriately devotes the major portion of the book to an exhaustive study of the intellectual soul and its faculties. The exposition of the theory of knowledge in the light of the famous commentators is a particularly comprehensive and valuable section. An appendix of almost sixty pages will enable the reader to become familiar with the principal texts of St. Thomas from which the author has drawn heavily in his development.

Briefly, this volume is an excellent contribution to a modern field of intellectual endeavor which direly needs the illumination and guidance of the Doctor Communis. Since the volume is couched in technical, philosophical terminology and is somewhat devoid of illustrative examples, it will probably prove more useful as a reference work than as a text. However, skillful teaching might compensate for these difficulties and render it, and possibly the remainder of the series when they appear, suitable for college use. Beyond a doubt, this volume is a "must" for all Catholic philosophy teachers. C.M.B.

Perfect Friend, The Life of Blessed Claude La Colombiere, S.J. By Georges Guitton, S.J. Translated from the French by William J. Young, S.J. St. Louis, B. Herder Book Company, 1956. pp. xxii, 440. \$6.00.

Blessed Claude, the subject of this lengthy biography, was the spiritual director of St. Margaret Mary Alacoque. Pope Leo XIII has called him the "outstanding promoter and defender" of the devotion to the Sacred Heart. The biographer has taken his title from the words of Jesus to St. Margaret Mary, "I will send you my faithful servant and perfect friend, who will teach you to know Me and abandon yourself to Me." Father Guitton's excellent scholarship, which has merited awards from the French Academy for five of his books, quickly reveals itself.

One might wish, however, that less data had been included in the biography. No possible source of information has been overlooked. He quotes the letters and writings of St. Margaret Mary and Blessed Claude, the Jesuit archives, the annals of the Visitation Convent and many other contemporaneous sources. But descriptions of buildings, sketches of La Colombière's superiors, teachers and penitents, recounts of Jesuit and English history, discussions of local political and religious conditions, form extensive sections which, if their real pertinence cannot be questioned, could at least be condensed with little loss.

The work is most satisfying when Fr. Guitton quotes the writings of Blessed Claude. In the numerous quotations from his sermons, his tactful spiritual direction, and in humble but confident personal reflections, we are allowed to see the very human qualities of this great Jesuit priest. It was through these writings, especially the retreat made while in England as confessor to the Duchess of York, that La Colombière had his greatest influence as an apostle of the devotion to the Sacred Heart. This book should furnish fresh impetus to his canonization cause.

J.M.

In Search of Heresy. By John W. Aldridge. New York, McGraw-Hill Book Co., Inc., 1956. pp. 208. \$4.00.

This book is a collection of eleven essays in the field of literary criticism. Mr. Albridge's main interest lies in discussing the problems of the contemporary literary scene. Thus he is concerned with the loss of what might be called literary audacity, as he notes that ours is an age of conformity. He views with alarm the "university influence" on writers today, contrasting the products of the schools with the freshness and artistic honesty of the earlier Hemingway and James T. Farrell.

Mr. Aldridge's essays are interesting examples of the historical school of literary criticism. He approaches the artists from the viewpoint of the particular background of each, and this approach sometimes leads him to blame or excuse a writer on the basis of his social, economic or psychological environment. The dangers of this viewpoint are obvious. What the reader misses is a view of the artist as an individual created by God, endowed with certain gifts, responsible to himself under the standards of artistic integrity and to the society in which he lives under the standards of prudence and morality.

B.D.

Moscow Was My Parish. By Rev. Georges Bissonnette, A.A. New York, McGraw-Hill Book Company, Inc., 1956. pp. 273. \$3.95.

Father Bissonnette's *Moscow Was My Parish* is fittingly termed—a new glimpse inside the Soviet Union. The reader shares vicariously the new and the old in Russia through this account of the author's duties as chaplain to the foreign colony, the diplomatic corps, in the heart of the U.S.S.R. The author focuses his eye on the Russian Riviera where proletariat leaders have capitalistic-like homes; he recounts his visit to the Monastery of the Caves in Kiev; he recalls the mild tension of being followed throughout his trips by

a government police car. Finally, the role which religion plays in the life of an ordinary citizen is summed up briefly by Fr. Bissonnette: there is freedom of religion practice as guaranteed by the Constitution of 1936, but the restrictions imposed on the church make this a Soviet freedom; . . . there are more closed and disaffected churches than there are churches still operating; . . . the religion of the ordinary believer is a way of life more than a body of doctrine.

It was while studying at Laval University in Quebec, as a member of the Assumptionist Fathers that Fr. Bissonnette developed an interest in Russia. After teaching at Assumption College, Worcester, Mass., for two years, he entered the Fordham Institute of Contemporary Russian Studies. A chaplaincy in Moscow followed from January, 1953 until his dramatic expulsion in March, 1955. Since his return from Russia he has been a student at the Russian Institute at Columbia University. His book is both timely and gratifying.

L.G.C.

The Origin of Political Authority. An Essay in Catholic Political Philosophy. By Gabriel Bowe, O.P. Dublin, Ireland, Clonmore & Reynolds, Ltd., 1955. pp. 102.

One of the questions which besets modern intellectuals is the nature of the State and the origin of political authority. Father Gabriel Bowe, an Irish Dominican, examines these problems and proposes the solution in the light of Catholic doctrine. His procedure follows the traditional method of theological demonstration. He begins his analysis of the question by citing the doctrine contained in the New Testament and papal pronouncements. He next turns his attention to the teachings of the Church's leading theologians—classic authorities such as Cajetan, Victoria, Soto, St. Robert Bellarmine and Suarez. Father Bowe then sets forth the doctrine of St. Thomas, and evaluates the teachings of these great theologians in the light of the principles of the Angelic Doctor and the official pronouncements of the Church. *The Origin of Political Authority* is a scholarly and theologically sound analysis of an age-old problem. A.N.

Concept of Freedom. Edited by Rev. Carl W. Grindel, C.M., Ph.D. Chicago, Henry Regnery Company, 1955. pp. 238. \$10.00.

Exponents of freedom are numerous as autumn leaves. Unfortunately few of them intelligently touch the total reality they sonorously assert. In "Concept of Freedom," the faculty of St. John's

University has provided an eminently Catholic dissection of the total reality of freedom.

Dr. William E. Carlo, Professor of Philosophy at St. John's, writes a schematic introduction showing the necessity and timeliness of the book, but outlining the turbulences swirling through present-day science in respect of freedom. Economy for example, insists on a freedom for the whole man which may be Capitalism, or Communism. Psychiatry insists upon a freedom of the personality opposed to either the Capitalistic or Communistic concept. Dr. Carlo insists that scientific investigation according to Thomism, alone, makes possible a resolution of these many dissonances.

The essays on freedom carry out this scientific investigation admirably. The important question, "What is freedom in relation to man?" must be answered by Metaphysics which treats of spiritual, *i.e.*, immaterial realities. Man has an intellect capable of unlimited truth, a will thirsting for supreme Good. Anything less than absolute perfection, *i.e.*, all created things, leaves man free, indetermined. In this consists the human freedom of choice, because all finite things do not necessitate the will, and even God is inadequately apprehended, leaving man indetermined, free. Freedom of choice most properly is concerned with means to the final end, happiness. In the rational exercise of freedom of choice, the true good must always be chosen, thereby perfecting man and advancing him to his end, the supreme Good, God. This process constitutes a freedom from the slavery of inhumanity and is called freedom of autonomy. Man by constant exercise of true initial freedom of choice, is free to become even more and more a perfect man. Only the saint enjoys true freedom of autonomy.

The soapbubble of freedom of thought is metaphysically punctured by Father Edward P. Farrell, O.P. In lucid style, Fr. Farrell applies the Aristotelian-Thomistic doctrine on truth, the relation between mind and reality. Reality measures the mind. Thought, therefore, is supported, channelled, limited by reality, not licensed to trip clumsily in the chaos of mental chimeras.

Freedom is given psychological delineation by the explanation of the relation between the acts of the intellect and will by Dr. Casimir Czajkowski. Moral limits of freedom are surveyed by Fr. John V. Burns, C.M., who applies the Thomistic doctrine of law. "Moral freedom, therefore, is the permission to exercise our rights within the limits set by law."

Social external freedom is treated in several articles concerning government, law, international society, economic systems and the in-

dividual, labor, education and art. Freedom, as philosophically understood, is applied to these fields, examples given, and conclusions drawn. The Very Reverend Francis J. Connell, Dean of the school of Sacred Theology at Catholic University, discusses freedom in relation to Theology. Once again freedom is consonant with reality, namely the reality of revelation.

"Concept of Freedom" is not recommended to anyone lacking a good Thomistic education in philosophy. The technical terms used expose the intelligent clarity of this book to the Thomistic student, but would unfortunately give intellectual ulcers to the neophyte. The section on social freedom, however, may be read and understood without a Thomistic background. To philosophers, "Concept of Freedom" is freely recommended as an eminently intelligent map to the essence and application of the concept of freedom. M.M.C.

Four Years in a Red Hell. By Rev. Harold W. Rigney, S.V.D. Chicago, Henry Regnery Company, 1956. pp. vii, 222. \$3.00.

Since experience is the best teacher, Father Rigney's account of his years as a prisoner in Red China serves as an excellent exposé of the mentality and the barbarity of Communism. From July 1951 to September 1955 Father Rigney suffered hunger, abuse, exhaustion and apparently meaningless interrogations concerning crimes that he had never committed. Of the "confessions" thus wrung from him, he writes: "I have recounted acts, of course, false confessions for which I am ashamed although they were made under duress and delusion. Moreover, I later corrected them by denying them under threat of execution. In spite of tortures and cajolery, I did not make the confessions and stick to them, that the Communists wanted."

Previous to his assignment as Rector of the Fu Jen Catholic University in Peiping, Father Regnery served as a missionary in Africa and as a chaplain in the U. S. Air Force. *Four Years in a Red Hell* was written in Hong Kong during the weeks immediately following his release from Red China. It is an outstanding and enlightening account of Communism's horror, a valuable book for all who wish to face this evil in the light of truth. L.G.C.

The Life of Thomas Cranmer. By Theodore Maynard. Chicago, Henry Regnery Company, 1956. pp. xii, 242. \$4.50.

The four hundredth anniversary of the execution of Thomas Cranmer for heresy has become the occasion of a revived interest on the part of Protestant and Catholic scholars in this leading figure

of the Reformation in England. Theodore Maynard brings to life the personality of the notorious Archbishop. He portrays in his usual graphic and pleasing style Cranmer's youth and education, his rise to power, the web of political intrigues which surrounded him, and the events which led to his death at the stake.

Archbishop Thomas Cranmer was a man of contradiction. Gentle, unambitious, abhorrent of violence, he nevertheless was more responsible than the Tudor monarchs, the Boleyns, or Cromwell for England becoming Protestant. His theological writings and especially his Book of Common Prayer turned out to be very sharp and effective instruments in the hands of the heretics for severing England from Rome.

Mr. Maynard, with objectivity and complete impartiality, ably refutes the arguments advanced by non-Catholic historians on the corruption of the English Church before the Henrician Schism and bluntly puts the blame for England's apostasy squarely where it belongs—the lust of a king, the avarice of royal counsellors, and the pen of Thomas Cranmer.

A.N.

Beyond the Dreams of Avarice. By Russell Kirk. Chicago, The Henry Regnery Company, 1956. pp. x, 339. \$4.50.

Russell Kirk believes that a great rebirth of conservatism is underway in the United States. He holds that most Americans are at heart conservative but lack intellectual leadership. Yet troubled times and the dissolution of liberalism "under our very eyes" have made this resurgence seem inevitable. Mr. Kirk, who has won a leading position in the field of American letters, has done much to stimulate that resurgence. His function is that of a social critic. He readily admits that he has no set of pat answers to current problems.

The first part of the book, entitled "American Observations," decries our departure from traditional paths: the divorce of religion and education, frantic strivings for a here and now paradise, the breakdown of censorship, the cult of freedom as an absolute—even at a cost of convention and social order. First-hand observation of socialist England provides the data for part two, "Notes From Abroad." In the eyes of Mr. Kirk, England has sharply modified her plans for a Utopia and Communist doctrine has lost much of its attractiveness even for the most radical. Still, class leveling goes on apace. Mr. Kirk makes state housing the special object of his wrath. Its drab, unimaginative uniformity makes the council house "no Englishman's castle; it is more like the cubicle of a conscript . . .

in the mobile labor force." The decay of serious reading and serious journalism coupled with the ascendancy of the satirist are further symptoms of the decay of British culture from within.

Beyond the Dreams of Avarice is a powerful indictment of a perverted humanism run amuck, and of the present-day Gnostics, who would substitute material progress for the rich heritage of Judeo-Christian culture.

W.S.

Co-Responsibility in Industry. By Jeremiah Newman. Westminster, Md., The Newman Press, 1955. pp. 187. \$4.00.

The positive dignity of the human laborer is now generally recognized. Universal recognition however has not brought universal action. Management, for the most part, has refused to accord to the worker the self-expression due to an intelligent human being. It has continued to stultify the worker's moral and intellectual character by a robot-routine of daily work.

Professor Newman in this scholarly treatise teaches that social justice based on Catholic principles, demands for the worker a right to participate in the responsibility of management, a right to self-expression, especially in those affairs which directly concern himself. This right however is not absolute. It is definitely restricted by time, place and other conditions. Consequently, the degree of co-responsibility will vary from industry to industry and country to country. Prof. Newman restricts his reviews and comments to the labor legislation of five leading European Nations and the United States. Thus far, he concludes, the legislative attempts of the Netherlands have more successfully fostered co-responsibility without damage to management's rights than any other country. He contends that much may be learned, especially by the United States, through careful study of the Netherlands' method.

A tripartite appendix affords comparison of pertinent German, Belgian, and Netherlands' laws. The bibliography is comprehensive. We recommend this book to all Labor-Relations students and especially to those active in labor-management dealings. B.D.B.

National Patriotism in Papal Teaching. By Most Reverend John J. Wright, D.D. Westminster, Maryland, The Newman Press, 1956. pp. 358. \$4.50.

Written in a style universally accepted for its brilliance and scholarliness, Bishop Wright's 1938 dissertation (Gregorian University, Rome) on *National Patriotism in Papal Teaching* carries modern

import. Twice reprinted, it again emerges as a document calculated to attack modern patriotism, i.e., excessive nationalism. From the introduction to the conclusion, the reader is led from principle to particular with pointed finesse. Treatment is afforded the nature and object of patriotism, the order of charity and piety in the nation; and patriotism's principal obligations and inverse relations. The work concludes with a precise analysis of the interplay between national patriotism and international order. Annotated liberally with documentary and informative footnotes, it is recommended to "those who are especially bound to promote the moral order outlined by the Popes (Leo XIII—Pius XI)," i.e., governmental and educational officials, religious, and all classes of writers. J.D.L.

Social Justice. By William F. Drummond, S.J. The Bruce Publishing Company, 1955. pp. 132. \$2.00.

Catholic Social Doctrine. By Daniel A. O'Connor, C.S.V. Westminster, Maryland, The Newman Press, 1956. pp. 204. \$3.00.

The social life of man has always merited the solicitude of the Church. In recent years the Sovereign Pontiffs have further sought to clarify Catholic social teaching, and to guide the course of social action. Two new works, *Social Justice* and *Catholic Social Doctrine*, have for their aim the announcing and the spreading of the Church's teaching of Social Justice.

Father Drummond, the author of *Social Justice*, is faithful to the traditional teachings of the Popes in evolving his definition of social justice. Taking as his guide *Quadragesimo Anno, Divini Redemptoris* and the works of St. Thomas, he defines social justice as a "species of justice, distinct from commutative, legal and distributive, which requires that material goods, even privately owned, shall serve the common use of all men." The author then examines the "stewardship of wealth," an idea that is found in St. Thomas and in papal documents which deal with the subject of ownership and its obligations. Fr. Drummond states that almsgiving and works of charity will always be duties of the stewardship of wealth. Social justice as a special species of justice brings with it obligations which must determine "necessary goods," the "standard of living" and the "scale of wages."

Fr. Drummond's presentation is well ordered and the subject matter is helpfully accentuated by headings and sub-headings. Study aids, Suggested Readings and the Bibliography will prove helpful to both the student and general reader of social studies.

Catholic Social Doctrine provides a clear presentation of the fundamental notions necessary to understand the position of the Church on social questions. Fr. O'Connor first establishes the proper mission of the Church in this vital field by quoting relevant pronouncements of the Popes. In the second section the author sets aside four chapters to a particularized study of the work of Pope Pius XII, especially his pronouncements on "Peace," "The Individual," "Marriage and the Family." Complete footnotes are added at the end of each chapter to facilitate further specialized study. The appendix gives a ready and handy list of Pontifical documents concerning social problems.

Catholic Social Doctrine will serve as a basic foundation and guide to Catholic social teaching. T.F.C.

Singing the Liturgy. A Practical Means of Christian Living. By Sister Marietta, S.N.J.M. Milwaukee, Wis., The Bruce Publishing Company, 1956. pp. xv, 315. \$4.50.

The movement toward active participation in the liturgy, especially by the laity, has received great impetus from recent Popes. Such participation is more intimate, more full, when the liturgy is *sung*, that is, when the music accompanying the solemn functions of the altar is intelligently rendered by those present. It is to aid this active participation, and to overcome the widespread apathy existing toward it that *Singing the Liturgy* was written.

Designed as a text for students of the sung liturgy, this book provides a comprehensive introduction to the role of music in the life of the Church. It contains excellent treatments both of the nature of the liturgy itself and of the qualities of that music which is its fullest expression. The author displays a comprehensive understanding of relationship existing between the liturgical spirit and music, placing both before the reader in such a manner that they are easily grasped. Worthy of special note are the book's longest chapter (89 pages) on the History of the Sung Liturgy, and the two chapters on the mechanics of Gregorian Chant. These sections are exemplars of the technique of making difficult matter available to a wide audience.

The textual organization of the book subdivides its ten chapters into sections, each section being completed by a set of review questions. The style throughout is authoritative but direct and almost simple. Appendices containing an extensive bibliography on liturgical matters, and a handy translation of frequently occurring Latin hymns further render this book an extremely useful work for all liturgically-minded people in this Age of the Laity. G.A.V.

Liturgies of the Religious Orders. By Archdale A. King. Milwaukee, Bruce Publishing Company, 1955. pp. xii, 432. \$6.00.

The present book is the second volume—but the first to appear—of a projected four volume series concerning the Rites of the Catholic Church. The remaining volumes will treat of the Liturgies of the Eastern Churches, the Primateal Sees and that of Rome. In the volume here reviewed the author considers the Carthusian, Cistercian, Premonstratensian (or Norbertine), Carmelite and Dominican Rites. The Gilbertine Rite is relegated to a comparatively short appendix.

Each chapter begins with an historical conspectus of the Order whose rite is being studied, since this is often a necessary prelude to understanding the evolution of a rite. After this the author delves into the beginnings of the particular rite, its growth by adaption and accretion—for good or ill—and its stabilization. All this is extremely interesting and fruitful, particularly if one has some familiarity with one of the rites and can study the others in their interrelation with it, which is shown to be very considerable.

In his treatment of the rite of the Order of Preachers, Archdale King compliments our American liturgists by leaning heavily on Father William R. Bonniwell's *A History of the Dominican Liturgy*, and culling illustrations from his *Dominican Ceremonial for Mass and Benediction*. With regard to all the rites, the matter of each of the chapters was read and corrected by liturgical experts of the Orders concerned, thus guaranteeing maximum accuracy, in this work of real scholarship. We are particularly impressed with the author's independent conclusion that "the *ensemble* of the Dominican liturgy is more Roman in character than the actual Roman liturgy" (p. 340).

J.A.M.

The Popes on Youth. Principles for Guiding Youth from Popes Leo XIII to Pius XII. Compiled and edited by Rev. Raymond B. Fullam, S.J. Buffalo, New York, America Press, 1956. pp. 442. \$5.00.

Papal Pronouncements on Marriage and the Family. From Leo XIII to Pius XII. By Alvin Werth, O.F.M.Cap. and Clement Mihanovich. Milwaukee, Bruce Publishing Co., 1955. pp. 189. \$3.00.

The teaching authority granted to the Head of the Church on the shores of Galilee has never been abrogated; its importance is indisputable. The words of the Holy Father on diverse subjects have been impregnated with precision, prudence, and an unearthly wisdom. A present-day trend towards the compilation of Papal briefs and discourses provides highly valued guidance and

research in a given particular field. In these works, such Papal guidance is found in the fields of the education of youth and marriage and the family.

Papal directives on youth have repeatedly held the interest of the educators of tomorrow's world. Father Fullam has done some admirable research, added his own varied and valuable experience, and produced a source book of exceptional worth. *The Popes on Youth* is divided into four major sections: 1) the authority of the Popes on this question, which proves the Papal concern for "little children"; 2) principles on the formation of youth, treating of the ultimate ends and guiding norms presented to youth; 3) directives on adult responsibility, an important and enlightening section highlighting the family relations, the attractiveness of the virtue of justice to youth, and the problem of individual personalities; and 4) adverse influences to proper formation, which considers both the materialistic and philosophic entries to so-called delinquency. The thirty-nine topical chapters are introduced by an author's preface, each one in itself a work of art. Documents, source material, and selected supplementary reading complete this recommended educational book.

In *Papal Pronouncements on Marriage and the Family* due stress is placed on the actual texts of the Holy Fathers, with the authors' brief statements remaining in the background. In a well-organized format, the pronouncements treat of the origin and nature of marriage and its relationship to the Head of Mankind; the purpose and function of marriage, explaining many of the sociological and biological pitfalls prevalent today. Family relations too, are considered, treating the family individually and collectively, stressing the importance of prayer in each instance. A brief objective summary cites various marital aspects stressed by individual Popes. Supplemented by a chronology of Papal documents and a Bibliography, it is a workbook for marriage counsellors and newly-weds.

J.D.L.

Look Sister. By John E. Moffatt, S.J. New York, McMullen Books, Inc., 1956. pp. 256. \$3.50.

Enriched by his experience as retreat master and director of souls, the author, who is also the author of *Listen, Sisters Listen*, *Sister Superior*, and *As I was Saying, Sister*, sets forth forty short chapters which clearly indicate the depth of his understanding of the path of perfection as it is to be traversed by religious women.

Within these forty chapters, Father Moffatt treats of numerous problems and imperfections that can, and often do, find their way inside the convent walls. His treatment of the confidence and peace that should prevail in the life of a sister, of the false notion of observance, of the correct attitude towards assignments and many similar topics, will make excellent spiritual reading. Any Sister, regardless of her progress in perfection, should find in this work many helpful hints to make her religious life a life of peace and love.

G.A.

Juvenile Delinquency. Edited by Grant S. McClellan. New York, The H. W. Wilson Company, 1956. pp. 183. \$2.00.

Why Blame the Adolescent? By Sister Mary Michael, I.H.M. Garden City, New York, McMullen Books, Inc., 1956. pp. 178. \$2.75.

A study of the serious and ever increasing problem of juvenile delinquency is imperative for educators, parents, and all others who deal influentially with youth. The proper approach to such a study would include a survey of the extent of the problem, its social implications, and evils to be overcome in remedying the situation. But a proper approach would also include information on the proper methods of handling *normal* youth: suggestions, based on sound psychological principles, for keeping young people on the right track, in order to avoid delinquency. Such a twofold approach is quite competently provided by the two books under discussion.

Twenty-five speeches and articles dealing with almost every aspect of the juvenile problem, prepared by authors expert in their field, are presented in *Juvenile Delinquency*. The often shocking facts are here, together with what has and can be done to cope with them. The heart of the matter is reached in an article reprinted from *America*, in which the close connection of religion to the problem is brought out. While not denying the importance of other contributory factors such as progressive education, lack of parental control, comic books, etc., which are most commonly discussed under this topic, the author quotes a prominent mid-western jurist who says, "Irreligion has obviously become the major contributing factor to our national juvenile crisis" (p. 68). A Jesuit priest puts it quite succinctly: "Trying to run our country without morality is . . . the big contributory factor to juvenile delinquency" (p. 64).

Sister Mary Michael's book *Why Blame the Adolescent?*

handles the positive side of the approach. It is an eminently practical handbook for parents and teachers, analyzing the problems of youth, the various psychological stages in their growth, and the proper methods for dealing with them when all this is taken into consideration. Such subjects as growing up, dating, allowances, responsibility and the value of prayer are examined in the light of current social conditions. Practical advice based on the principles enunciated is given as a helpful guide.

The material contained in these two books should be known and analyzed by anyone working with youth. G.A.V.

Brainwashing. By Edward Hunter. New York, Farrar, Straus & Cudahy, 1956. pp. 310. \$3.75.

The Korean conflict emphasized the fact that for Communists, war is not limited to the battlefield: it is rather a total struggle for men's minds. Such is the thesis of Edward Hunter, a veteran Far-Eastern newspaperman, in this lively book. Hunter proves his point through personal interviews with those subjected to brainwashing. He analyzes its methods, its objectives, and the reasons for its success or failure in individual cases. He concludes that "truth is the most important serum and integrity the most important weapon" against his onslaught on a man's loyalty to his country, his fellows and himself. It makes sobering reading especially for those charged with educating America's youth, since one may legitimately question whether the progressive form of education currently in vogue can inculcate these sustaining qualities of truth and integrity. J.M.C.

Deliver Us from Evil. By Thomas A. Dooley, M.D. New York, Farrar, Straus & Cudahy, 1956. pp. xviii, 214. \$3.50.

After Dien Bien Phu collapsed to the Viet Minh Communist horde in May, 1954, worldly-wise peace makers at Geneva divided Viet Nam into two zones of political influence. This treaty of Geneva "guaranteed" that "any civilians residing in a district controlled by one party who wish to go and live in the zone assigned to the other party shall be permitted and helped to do so by the authorities in that district." In sharp contrast to this guarantee, *Deliver Us from Evil* recounts the "escape" of 600,000 terrorized Tonkinese who gave up their homes and fertile rice fields to pursue the peace which the world cannot give. The great majority were faithful Catholics who began the frightening and com-

plicated journey to gain freedom of worship in the South. All suffered from the merciless tactics of the Communists; thousands were left to die en route; relatively few ever reached the gate to the passage to freedom.

That gate, an embarkation center at Haiphong, was built and directed by the author, Lt. Dooley, a twenty-seven year old U. S. Navy doctor, assisted by a handful of corpsmen. Their special duty called for housing, feeding and healing this frightened mass of humanity. Doctor Dooley gives an eye witness report of terror-filled souls as well as maimed, hungry and diseased bodies. He evaluates the important "American Aid" and explains how a modern mission of mercy defeated cunning anti-American lies of the "Red Propaganda Mill."

Realizing that the author was not an experienced war correspondent but a busy physician, most readers will readily excuse his occasional digressions as well as the unfortunate absence of the "editorial we." Nevertheless, the overall attempt is successful because it bears the true stamp of sincerity.

This story is yet another calculated to awaken from careless slumber a multitude of misguided advocates of "peaceful co-existence with World Communism."

J.D.C.

Church Building and Furnishing. By J. B. O'Connell. University of Notre Dame Press, Notre Dame, Indiana, 1956. pp. xxiii, 264. 44 illustrations. \$5.50.

Architects, builders and craftsmen rarely have the opportunity to examine the tradition and rubrics which govern the building and furnishing of a modern church. In his preface to this second volume of Notre Dame's Liturgical Studies series, Fr. O'Connell remarks that the construction and decoration of a church are themselves acts of worship. But the necessity for the Church's direction in such undertakings must not be overlooked, and the author has given us an excellent exposition of the ecclesiastical law dealing with such matters.

Many subjects have fallen within the scope of his topic—confessionals, statues, sacristies, to mention a few. The Church's legislation on these points is often a revelation and not at all consonant with prevalent traditions in this country. Each subtopic receives an historical and legal consideration, the fruit of careful research. Technical terminology is a difficulty which the author has handled as well as can be expected. Pastors and others re-

sponsible for the physical planning of church facilities should find the work an invaluable aid and guide.

T.C.K.

Wings on the Cross. By P. Hamilton Pollock, O.P. Dublin, Clonmore & Reynolds, Ltd., 1954. pp. 199.

At the same time that the German military machine was rolling over the plains of Eastern Europe in September, 1939, a young Irish Dominican was being inducted into the corps of Melchisedech, the holy priesthood. A few short years later, while England reeled from the bombings of the Luftwaffe, this son of St. Dominic was accepted as a Royal Air Force chaplain. Father Pollock recounts his experiences while serving His Majesty's forces, with an airbase as his parish and the chaplain's black kit bag as his sacristy. Though dressed in the uniform of the R.A.F. he ministered to all nationalities, and aided all creeds. Anyone who wishes to get a close look at the work of a chaplain would do well to read this book. Father Pollock's work among the German prisoners of war, the enemies of his earthly king but the children of his heavenly King, makes excellent reading. Competently narrating the story of his ministry in this unique section of the vineyard, Chaplain Pollock renders an interesting and heart warming story, in a way that an Irishman is wont to do.

T.R.

Played by Ear. Autobiography of Daniel A. Lord, S.J. Chicago, Loyola University Press, 1956. pp. xiii, 398. \$4.00.

Played by Ear is the delightful autobiography of Father Daniel Lord, the famous Jesuit pamphleteer and youth worker. The book is a series of episodes written in letter form and so interestingly done that the reader does not bog down in this artificial method of recording. Although Fr. Lord has not revealed his inner self, he has taken great pains to cover every stage of his life — his early youth, parents' influence, school days, first thoughts of a vocation, and its ultimate fulfillment as a priest in the Society of Jesus working with the young, writing for them and guiding them in their later years.

Internationally known as the author of countless pamphlets, Fr. Lord tells of the beginning and development of this major activity of his priestly career. Perhaps less well-known as author of the Motion Picture Code, he records, in less glowing terms than

deserved, the story of his crusade against decadent movies and his fight to establish and vivify the Legion of Decency.

This warm, humorous account of his life was written after Fr. Lord learned that he was afflicted with incurable cancer. But the spectre of death does not shadow these pages. Light and gay, the book is intended for all, and these last words to his friends recount personal anecdotes that carry pointed messages of encouragement.

R.M.H.

The Poets' Rosary. Anthology arranged by Anne Tansey. St. Meinrad, Ind., Grail Publications, 1955. pp. 195. \$2.00.

The Fifteen Mysteries. By Theodore Maynard. Paterson, N. J., St. Anthony Guild Press, 1956. \$1.00.

Since the time of St. Dominic every art medium has been utilized to express the unending beauty of the mysteries of the Rosary. These two volumes sing the praises of Our Lady's Psalter in poetry. They should prove to be a delight to lovers of poetry and an invaluable aid to meditation for lovers of Mary.

The Poets' Rosary is a series of poems selected from various Catholic publications. Its material is arranged in the form of a Rosary with one poem for each *Pater* and *Ave* of the fifteen decades. These selections, seldom exceeding a page in length, concern all of the creatures involved in the life of Christ—angels, men and inanimate objects. Their beauty consists in their quiet simplicity and firmness of faith.

The Fifteen Mysteries is a unified treatment of the Rosary in blank verse. Each mystery is enshrined in about three pages of masterful poetry whose images are rich and crisp. The skill of the author is beautifully demonstrated by the manner in which Scripture, history and doctrine are woven together to form a living tapestry. This book is small in size but great in spiritual stature.

T.D.

The School Administrator and the Press. By Benjamin Fine and Vivienne Anderson. New London, Conn., Arthur C. Croft Publications, 1956. pp. 112. \$2.50.

An important although widely neglected aspect of educational administration is that of public relations. The interest of people in the schools they are supporting, whether public or private, creates a demand for news which can be fulfilled adequately only by persons closely connected with the schools themselves.

This new "working manual on press relations" should provide valuable assistance along these lines to administrators on whom such duty falls.

Prepared by experts in each field—Benjamin Fine is the Education Editor of the New York Times, and Dr. Vivienne Anderson is public relations specialist for the New York State Educational Department—this handbook both suggests the type of news in demand, and elaborates in detail the most efficient methods of providing it. Twenty-five sections of varying length comprise its brief 112 pages, ranging from the first principles of news, photography and press conferences, to the relations of educators with large national magazines. The authors have included the theoretical and practical sides of public information, illustrating effective techniques by examples, charts and personal experiences of educators and newsmen. The book itself is a fine example of the very journalistic procedure it seeks to impart.

Although written primarily for public school administrators, the ideas are equally applicable to those in charge of private and parochial schools, but with reserve in some aspects. G.A.V.

Individuation. By Josef Goldbrunner. Translated from the German by Stanley Goodman. New York, Pantheon Books, Inc., 1956. pp. xii, 204. \$3.50.

Many Catholic psychiatrists, engrossed in their efforts to avoid the errors of Sigmund Freud and Alfred Adler, have too wholeheartedly embraced the teachings of the Swiss psychologist C. G. Jung. *Individuation* by Dr. Josef Goldbrunner, a Catholic priest and author of *Holiness is Wholeness*, presents a concise exposition of Jung's depth psychology, but at the same time gives a critical analysis of its salient features.

Dr. Goldbrunner divides his treatment into two main sections. The first is a lucid presentation of Jung's doctrine on matters such as dreams, religious experience, the collective unconscious, and individuation itself. The explanation of individuation, "a spiritual process by which the personality is built up," is very well done, whereas the consideration of the collective unconscious, whose discovery brought Jung reknown, is often quite involved. In the second section the author critically evaluates Jung's principal tenets. In this latter section the chapters on religion and on the cure of souls are particularly enlightening.

In general the volume is characterized by a scholarly insight into the matter at hand and by a remarkable display of conciseness. At times, however, its effectiveness is hindered by an awkward translation and by the difficulties innate to any attempted synthesis of a system of thought as complicated as Jung's. A lengthier and more systematic criticism would have enhanced the work greatly. Despite these relatively minor shortcomings *Individuation* is a valuable contribution to the field of depth psychology, but one whose matter limits its audience to those skilled in psychology and allied fields.

C.M.B.

The Catholic Companion to the Bible. Compiled and edited by Ralph L. Woods. New York, J. B. Lippincott Company, 1956. pp. 313. \$3.95.

The Catholic Companion to the Bible is an anthology of Catholic writings on the Bible, compiled and edited by Mr. Ralph L. Woods. Mr. Woods, editor of several well-known anthologies, has drawn from such notables as St. Augustine, M. J. LaGrange, J. Danielou, and Hugh Pope. Although the subjects presented may appear formidable to the average reader, a brief scanning of the pages will bear out the words of the preface, "Although the book is addressed to the thoughtful Catholic, it deliberately avoids involved theological discussion and the ponderous scholarly intricacies of Biblical experts."

The book is divided into three sections. The first is called "The Nature, Value and Authority of the Bible," while the remaining sections are devoted, respectively, to the Old Testament and the New Testament. In all, 145 carefully chosen selections—free from technical terminology—make up a rich and authoritative anthology. In it will be found such subjects as "Counsel for Bible Reading," inspiration, canonicity, authenticity, inerrancy and other vital and interesting topics. Mr. Woods thus makes it possible for all to become sufficiently acquainted with the necessary background for meditative reading on the written Word of God. Because the Bible is "literature of moral and doctrinal teaching" with God as the principal author, there is a spirit, a living spirit which one must capture in reading the Bible. *The Catholic Companion to the Bible* will prove to be a valuable aid in preparing Catholics to read the Bible with the proper disposition required to attain to the Spirit of Truth revealed by the written Word of God.

G.P.

The Maryknoll Golden Book. An Anthology of Mission Literature, edited and selected by Albert J. Nevins, M.M. New York, Book Treasures, 1956. pp. 444. \$4.50.

The United States, which only a short time ago was itself a mission country, now has five thousand missionaries in foreign lands and supplies the Holy Father with seventy per cent of the material resources needed to "teach all nations." A mission spirit such as this is enkindled to a great extent by books and articles written on the subject. Father Nevins of Maryknoll, who edited this anthology, has evidently spent many long hours searching through these works, and as a result he has produced a volume containing some of the finest English literature about the modern mission era.

The Maryknoll Golden Book contains selections written by missionaries and those interested in the missions. Bishops, Priests and Sisters are represented, some of whom were martyred for the faith they were preaching. Also included are such well-known authors as Robert Louis Stevenson, A. J. Cronin, Graham Greene and James A. Michener.

Father Nevins imparts a comprehensive knowledge of the missions and their peoples by personal stories rather than by cold impersonal statistics. As a result this book will surely stimulate a love for the missions where it is lacking and intensify a love which is already present.

D.A. McC.

Relations Humaines et Societe Contemporaine, Synthese Chretienne
Directives de S.S. Pie XII, Vol. I. By A. F. Utz, O.P. and J. F. Groner, O.P. Translated and adapted from the German by Alain Savignat. Fribourg, Switzerland, Editions St. Paul, 1956. pp. xxviii, 1310.

Throughout his reign as Supreme Pontiff, Pope Pius XII has constantly striven to remedy the many evils which afflict modern society. His numerous addresses and encyclicals have always sought to indicate to the contemporary world the principles of justice and charity which must necessarily enter into the solution of its problems. To facilitate the study and effective realization of these papal directives, Dominican Fathers Utz and Groner, professors at the University of Fribourg, have gathered together in a two volume set all the important sociological documents issued by His Holiness from 1939 through 1954.

The present volume, in French, is the first of the series to be

translated and adapted from the German by A. Savignat who has incorporated the addresses of early 1955 as well as those of special importance for France. The topics treated in this volume include the fundamental duties and rights of man living in society, the various phases of reconstruction of the social order, the nature and problems of marriage and the family, and the numerous professions and vocations within the social framework. Excellent outlines of each address and a fine index greatly enhance the work.

Briefly, *Relations Humaines et Société Contemporaine* makes available the entirety of Pope Pius XII's social doctrines. It is an excellent compilation and is wholeheartedly recommended as either a sociology text or reference work. It is earnestly hoped that it will be translated into English and thus become available to an even larger audience.

C.M.B.

The Cypresses Believe in God. By Jose Maria Gironella. Translated by Harriet de Onis. New York, Alfred A. Knopf, 1956. pp. 1010. \$5.95.

The latest edition of Jose Maria Gironella's poignant novel of the Spanish pre-civil war period indicates its wide acclaim. Originally published in two volumes, the present edition in one volume of readable type can now be reasonably purchased. In 1955 the Thomas More Association Medal was awarded to Alfred A. Knopf, publisher of the novel, for the most distinguished contribution to Catholic publishing.

The Cypresses is focused upon the Alevar family, middleclass Catholics, and their response to the turbulent crisis of the Spanish state in the early 1930's. Etched in this rich panoramic novel, the entire city of Gerona flounders in a crisis that is to reveal fanatics, politicians, sinners and saints, and even a mystic. Gironella pin-points the tensions and struggles of Spain in these few words of his Professor Civil, ". . . there is greater fanaticism here than anywhere else. Ideas instantly acquire body and soul here." Obviously, the author has searched far deeper than the political factions for the roots of the bloody revolution. In the process of probing the hearts of the Spanish people, his characters face the totality of human experience.

José Maria Gironella, although a young writer, has surpassed many of his contemporaries in an acute narrative power. A simple narration becomes vivid and meaningful; every characterization vitally participates in the scope of the work. Along with this

perfected skill is the obvious love of Spanish culture, the Spanish people and Spain itself. Impartial throughout, even at the height of political tensions, the author reveals a warmth which only a native could expose.

Several aids ease the progress of the reader in this work which borders on the epic in its scope. A glossary of both fictional and historical characters will prove invaluable. Equally helpful is a glossary including political organizations, periodicals and the more common Spanish terms employed.

The Cypresses Believe in God has become, in a few years, one of the major fictional works of the decade, if not of our generation. Such an excellent work, presented so conveniently, cannot be overlooked.

C.C.

POCKET-SIZED BOOKS

The Dehumanization of Art. By José Ortega y Gasset.

José Ortega y Gasset's recent death has given impetus to contemporary endeavors to see whether his last minute reconciliation with the Church was a sudden decision or one based on sufficient reflection. In this regard, as well as for the sheer enjoyment of his penetrating humor, Anchor Books renders us a signal service by the publication of these five essays.

This exposition of his views on art and culture often permits revealing glimpses of Ortega's moral and religious assumptions. It is only when we abstract from these assumptions, that we may safely proceed to enjoy his insight into the problem of art. Ortega contents himself with "presenting the situation," thus leaving the reader the task of weighing the undertones, the innuendos, in order to guess the author's learnings.

Some of the author's statements are quite misleading, if not erroneous, especially in the absence of those distinctions that would elucidate his thought. For example, we read on page 12: "In art, as in morals, what ought to be done does not depend on our personal judgment; we have to accept the imperative imposed by the time. Obedience to the order of the day is the most hopeful choice open to the individual."

Unfortunately, the last essay "The Self and the Other," which in the original is built upon a constant play on words, loses much of its appeal in the process of translation. This essay would have been a very interesting one otherwise, for in its origi-

nal form as a late rewrite of a 1939 lecture, we find indications of an attraction to Existentialism, a preference which the author cultivated intensively in his later days. The essay "Notes on the Novel" is outstanding. (New York, Anchor Books, 1956. pp. 186. \$0.85).

J.R.G.

Parents, Children and the Facts of Life. By Henry V. Sattler, C.S.S.R.

Father Sattler's standard text on sex education is a masterpiece of writing which at once exhausts every vital issue and observes an economy of style that is a joy to the reader. Distinguishing between "sex instruction" and "sex education," Father Sattler insists that "instruction may stop at any age . . . (while) . . . education can and should continue for life." Sex education is a parental function; it begins at home, and although delegation may be allowed, even encouraged at times, this serious obligation rests ultimately with the parents.

In acquainting their children with the facts of life, parents will find Fr. Sattler's practical manual an invaluable aid. Its selection for re-publication as an Image Book should prove to be a blessing to Catholic parents. (Image Books, Garden City, New York, 1956. pp. xiv, 221. \$0.65).

BRIEF REVIEWS

During the Lent of 1273 in Naples, a Dominican friar delivered a series of sermons to the laity of that city. The subjects which he selected were the three most common prayers of the Church: the Our Father, Hail Mary and the Creed. The following year, on the 7th of March, this Friar Preacher was to die, and in a short time to become known to the Christian world as St. Thomas Aquinas.

This book is a compilation of his sermons on these prayers and is very different from many of his other works. Here he is speaking to the ordinary people in church and not to the scholar in a classroom or auditorium. The work has always had a great appeal to a most universal audience. To the priest it has been a source for preaching, to the religious a source for spiritual reading and meditation, to the layman a complete course in the basic tenets of our Faith. The appearance of this edition of Father Shapcote's excellent translation attests to the continuing appeal

of these fruits of St. Thomas Aquinas' meditations on the *Three Greatest Prayers*. (By St. Thomas Aquinas. Translated by Laurence Shapcote, O.P. Westminster, Md., The Newman Press, 1956. pp. vii, 89. \$1.60).

Father Philipon excels in conciseness. His latest pamphlet, *In Silence Before God*, certainly proves no exception to this broad statement. Though intended primarily for religious women it can profitably contribute to the spiritual development of all, if only the seeds contained therein be planted carefully, and allowed to fructify according to the directions which the learned Dominican outlines. Its "pocketability" and simplicity of style recommend it for continuous use, especially for purposes of meditation. (By M. M. Philipon, O.P. The Newman Press, 1955. pp. 46. \$0.30).

Father Murray, in *Species Revalued*, shows quite plainly that the old Darwinian tenet that all present-day living specimens are derived from a common ancestor, is nothing more than an assumption which runs counter to existing evidence. Basically, the foundation of Fr. Murray's entire argument is the fixity of species. He shows, first by means of the Fossil record and secondly by means of the Genetical Barrier—the sexual isolation which exists between classes of plant and insect—that permanence of type is inescapable. Darwin and many other evolutionists have side-stepped these difficulties in their attempt to fit fact to theory.

While this work is certainly not the first to indicate the many inadequacies of the Darwinian theory of evolution, it does nonetheless quite successfully handle the matter. The author's thought may become a bit obscure at times to one not familiar with the sciences of plant and insect life, but never to the degree that the main lines of argumentation and explanation are lost. The student of contemporary biology stands to profit a great deal by a reading of *Species Revalued*. (By Desmond Murray, O.P. London, Blackfriars, 1955. pp. 166).

The latest work of the talented Catholic author James F. Powers, is a collection of nine short stories entitled *The Presence of Grace*. It is an exact reflection of life in a parish, exemplified in a vivid and sometimes delicately poignant portrayal of both human foibles and virtues. For the most part the characters in these stories are pastors, curates and parishioners. The mutual relationships among these people are treated without any superficiality and at times are seen not to be purely supernatural. Christ said to both sheep and shepherd: "Be ye perfect" . . . and

in the pages of *The Presence of Grace* we find both admitting that such a goal is not easily achieved. To those who suspect Mr. Powers of a sarcastic tone, and there are occasions for such suspicion, it might be enlightening and helpful to recall the title of the book, adding the words: in vessels of clay.

While this book lends itself to enjoyable reading, what is more important, it will be profitable reading. Catholic writing with catholic appeal is a treasure of no small value. (New York, Doubleday & Co., 1956. pp. 190. \$2.95).

1000 Questions and Answers on Catholicism presents in a vivid form hundreds of subjects which are frequently under discussion by Catholics and by non-Catholics. Besides treating the Church's dogmas and traditions it touches such frequently misunderstood subjects as bad popes, the Inquisition, Masonry, mixed marriages, indulgences and religious orders. The book is thoroughly indexed making its matter easily accessible for immediate reference. Written by a layman—Philip O'Reilly is public relations director of the Chicago Catholic Charities—*1000 Questions and Answers on Catholicism* will serve as an authoritative reference work for Catholics, and a valuable aid in the instruction of those outside the Church. (New York, Henry Holt & Co., 1956. pp. 351. \$3.95).

The ancient devotion to Our Lady of Walsingham is once more becoming part of the religious life of England. Mr. J. C. Dickinson in his *The Shrine of Our Lady of Walsingham* tells the story of this most famous English place of pilgrimage. The first part of the book deals with the history of the shrine from its foundation in the twelfth century to its destruction by Henry the Eighth in the sixteenth. The author then reconstructs from the ruins and ancient chronicles of the abbey something of its former architectural beauty. Photographs of the ruins and a reconstructed ground plan of the ancient abbey help to give the reader some idea of the former glory of Mary's most famous English shrine. (New York and Cambridge, England, at the University Press, 1956. pp. xiii, 151. \$3.50).

Philosophical Library's latest contribution to popular scholarship is a competent work with inevitable limitations. *The Dictionary of Latin Literature* begins with early classicists and compiles, with rather scanty entries, a listing of Latin authors and works, both major and minor, up to the early sixteenth century. The desirability of such extreme brevity is questionable, but the book will serve as a handy reference for those working in allied fields or trying to supplement sketchy college survey courses. The

compiler is generally accurate in reporting the ecclesiastical and philosophical writings which his work must constantly consider, but the reader will do well to remember that Mr. Mantinband's specialty is apparently pagan rather than Christian contributions to Latin literature. The work is excellent as a dictionary, with many welcome and carefully detailed cross-references. (By James Mantinband. New York, Philosophical Library, Inc., 1956. pp. vi, 303. \$7.50).

A metaphysical study of *The Truth That Frees* is the goal of Fr. Gerard Smith, S.J., in the Marquette University Aquinas Lecture of 1956. This twenty-first lecture in the series effectively shows that the "truth which sets men free" is good *knowledge* and the good *use* of this knowledge. Treating such subjects as logical and ontological truth, the problem of the universals, the real distinction between essence and existence, Fr. Smith also displays his erudition by many graphic examples in the fields of science and literature. Despite some obscurity—there are passages which have to be carefully read and reread in order to determine the point being made—this is a scholarly work of Thomistic analysis. (Milwaukee, Wis., Marquette University Press, 1956. pp. 96. \$2.00).

Analecta Denifleana is a testimonial life, written in German, of the famous nineteenth century Dominican historian Father Henry Denifle. Produced by a well-known contemporary historian, Father Angelus Walz, O.P., this small volume pays tribute to a man who was one of the bright lights of the Order during the second half of the last century. Father Denifle was outstanding for his literary and especially his historical achievements both in his own province of Germany, in Rome where he worked for many years, and throughout Europe. Father Denifle, who died in 1905, led a life full of glorious achievement for the Order and the Church in the true Dominican spirit. As a testimony of one Dominican historian to another this book should have a place in the libraries of the Order. (Rome, the Angelicum, 1955. pp. 96).

A new edition of *Processus Matrimonialis*, containing both the theory and practice of the complex Catholic marriage legislation, has been prepared and published in Italy. The author, Giovanni Torre, is a well-known Roman canonist, who, besides serving on civil and ecclesiastical tribunals for many years, is also a professor in the Dominican Angelicum in Rome. He employed his vast knowledge of jurisprudence in producing this manual first in 1936 then again after World War II, and now has added the most recent material available on the matter to give a comprehensive, up-to-date treatment on the

legal aspects of Catholic marriage. Nineteen valuable appendices containing norms and instructions by the Holy See as well as actual cases, together with a helpful alphabetical index, constitute a third of the book. Designed for specialists, this new edition will be of interest to those who are engaged in the technical, canonical side of the Seventh Sacrament. (Naples, Italy, M. D'Auria, 1956. pp. xi, 755. \$10.00 unbound, \$11.00 bound).

Rural Ireland is the study of a country and its problems, viewed in the light of what one Society is doing about them. The *Muintir na Tire* (The People of the Land) movement began in 1931 to counteract the frightening and debilitating emigration trend. Its objective was to make the country districts more attractive. Of course, much of present-day Ireland's plight has been caused by drawn-out and costly resistance to foreign domination. Father Toner supplies a brief history of this fight, the conditions which have made the Irish dissatisfied with their homeland, and the happy solution which such movements as *Muintir na Tire* promise. It is a short work, which would be otherwise limited to a small reading group, save that it offers for our study an ingenious blending of papal encyclicals and the wisdom of St. Thomas Aquinas as a remedy recommended for a modern ailment. (By Jerome Toner, O.P. Dublin, Clonmore & Reynolds Ltd., 1955. pp. 98. \$1.75).

Clarity and simplicity characterize *Come Holy Spirit*, a book of brief meditations written by Fr. Leonce De Grandmaison, S.J. Aided by his vast and fruitful experience as a spiritual director of souls, the author deftly sketches a clear picture of true virtue and the concrete means of attaining it. Repeatedly, the absolute importance of purity of intention is emphasized. A meditative reading of such themes as self-denial, spiritual joy, God's will, the apostolic life, forcefully presented by Fr. Grandmaison, will assuredly deepen both love and confidence in the Holy Spirit. (Chicago, Illinois, Fides, 1956. pp. 117. \$2.95).

Fray Junipero Serra, The Great Walker, the most recent study of the saintly Franciscan missionary of early California, is written in a rare medium for a biography: the poetic drama. Seen through the use of verse and narrative, the missionary friar illuminates the stage with a spirit of perfection and sacrifice. The simple but effective verse adds life and depth to the character of Padre Serra. MacKinley Helm weaves throughout the narrative elements of the early Spanish and Indian cultures, of which he is an astute scholar. Beginning with Fray Junipero's religious profession and departure from Mallorca, progressing through the establishment of numerous missions up and

down the Gold Coast, the verse-narrative climaxes in a canto at his burial. The only difficulty comes from the rapid changes of time and scene, but if read as a unit, the drama retains its integral structure. Readers will be rewarded with a story of warmth and admiration clothed in a culture both unique and fascinating. *The Great Walker* is especially recommended to teachers who are looking for a simple, but adequate work to introduce their students to the poetic drama. (By MacKinley Helm. Stanford University Press, Stanford, California. pp. 86. \$4.00).

BOOKS RECEIVED — SEPTEMBER, 1956

A CATHOLIC CHILD'S PICTURE DICTIONARY. By Ruth Hannon. St. Paul, Minnesota. Catechetical Guild Educational Society, 1956. pp. 58. \$1.50.

THE COURT OF THE QUEEN. By Sr. Mary Julian Baird, R.S.M. St. Meinrad, Indiana. Grail Publications, 1956. pp. 73. \$2.00.

SAINT FRANCES CABRINI COLOR BOOK. St. Meinrad, Indiana. Grail Publications, 1956. pp. 33. \$0.35.

SAINT FRANCIS OF ASSISI COLOR BOOK. St. Meinrad, Indiana. Grail Publications, 1956. pp. 32. \$0.35.

UNTIL THE DAY DAWNS. By Rev. James McNally. New York. Joseph F. Wagner, Inc., 1956. pp. ix, 244. \$3.95.

UNUSUAL BAPTISMAL NAMES. By Walter Gumbley, O.P. Washington, D. C. Catholic Distributors, Inc., 1956. pp. 54. \$1.00.

PAMPHLETS RECEIVED — SEPTEMBER, 1956

CARTOON KEY TO HEAVEN. By Robert J. Schubert. Milwaukee, Wisconsin. 1956. pp. 48. \$0.75.

COMMUNISTS STILL WAR ON GOD. By Rt. Rev. Msgr. Maurice S. Sheehy. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 32. \$0.25.

THE FEAST OF HOPE, CHRISTMAS MESSAGES OF POPE PIUS XII. St. Meinrad, Indiana. Grail Publications, 1956. pp. 52. \$0.25.

FRIENDS IN DANGER. By Rev. Roger L. Vossberg. Huntington, Indiana. Our Sunday Visitor Press, 1955. pp. 8. \$0.10.

LIGHT ON JEHOVAH'S WITNESSES. By John A. O'Brien. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 31. \$0.10.

A RETREAT WITH OUR LADY. By Ch. Pollo. Westminster, Maryland. The Newman Press, 1956. pp. xvi, 169. \$1.50.

THE REVIVAL OF THOMISM. By Aegidius Doolan, O.P. Dublin, Ireland, Clonmore & Reynolds Ltd., 1951. pp. 54.

THE RITE FOR BAPTISM, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 32. \$0.10.

THE RITE FOR MARRIAGE AND THE NUPTIAL MASS, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 48. \$0.10.

THE LAST RITES FOR THE SICK AND DYING, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 64. \$0.10.

THE RITE FOR CHRISTIAN BURIAL AND THE FUNERAL MASS, according to the text in the Collectio Rituum with explanatory comment. Collegeville, Minnesota. The Liturgical Press, 1956. pp. 64. \$0.10.

SIX SOCIAL DOCUMENTS OF POPE PIUS XII. Huntington, Indiana. Our Sunday Visitor Press, 1953. pp. 60. \$0.50.

TALKS FOR CATHOLIC CHILDREN. By Daniel J. Charlton, S.J. Huntington, Indiana. Our Sunday Visitor Press, 1956. pp. 31. \$0.50.

YOU AND YOUR ANGEL. By Florence Mudge. St. Paul, Minnesota. Catechetical Guild Educational Society, 1955. pp. 64. \$0.15.

YOU AND YOUR PATRON SAINT. By Florence Mudge. St. Paul, Minnesota. Catechetical Guild Educational Society, 1955. pp. 64. \$0.15.



ST. JOSEPH'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. J. R. O'Connor, O.P., the Rev. B. U. Fay, O.P., the Rev. E. G. Fay, O.P., on the death of their fathers; to the Rev. J. B. Heary, O.P., the Rev. W. E. Heary, O.P., and Bro. Leonard Smith, O.P., on the death of their mothers; to the Very Rev. P. P. Walsh, O.P., the Rev. J. B. Walsh, O.P., the Rev. J. T. McGregor, O.P., and the Rev. C. S. Jorn, O.P., on the death of their brothers; to the Rev. W. J. McLaughlin, O.P., on the death of his sister.

APPOINTMENTS AND ELECTIONS The Very Rev. W. D. Marrin, O.P., Provincial, has announced the following appointments: The Rev. V. C. Dore, O.P., has been appointed as Superior of the community at Providence College, Providence, R. I.; the Very Rev. R. J. Slavin, O.P., will continue as President of the College; the Rev. R. Smith, O.P., has been appointed Master of Students at St. Stephen's Priory, Dover, Mass.; the Rev. P. C. McKenna, O.P., has been named Director of the Apostolic School at Providence College; the Rev. J. T. Sullivan, O.P., has been appointed Assistant to the Prefect at the Apostolic School, Providence College; the Rev. J. L. Hart, O.P., has been appointed President of Aquinas College High School, Columbus, Ohio; the Rev. J. J. Costello, O.P., has been elected Prior of Holy Name Priory, Philadelphia, Pa.; the Rev. P. J. Conaty, O.P., has been appointed Superior at St. Patrick's Rectory, Columbus, Ohio; the Rev. B. P. Shaffer, O.P., has been appointed Superior at St. Dominic's Rectory, Youngstown, Ohio; the Rev. T. T. Shea, O.P., has been elected Prior of St. Catherine's Priory, New York, N. Y.

VESTITION AND PROFESSION On June 20, in the Chapel of the House of Studies, Washington, D. C., the Very Rev. T. C. Nagle, O.P., Sub-Prior, clothed Bro. Pius McCormack with the habit of the laybrother and received the second profession of simple vows of Bro. Gabriel Smolenski, O.P.

On August 16, at the Dominican Villa, Seabright, New Jersey, the Very Rev. G. C. Reilly, O.P., received the solemn profession of the following student Brothers: Dominic Le Blanc, Vincent Di Fide, Maurice Austin, James Thuline, Mannes McCarthy, Quentin Lister, William Seaver, Colman Jerman, Robert Reid, Joseph Rivera (from the Province of Holland), Philip Grimley, Basil Boyd, George Muller, Pius O'Brien, Jude Maher, Cyril Dettling, Luke Tancrell, Brendan Barrett, Regis O'Connell, Gerard Austin, Louis Martin, Terence Reilly.

DEDICATION On May 10, Ascension Thursday, the new wing of the Dominican House of Studies, Washington, D. C., was solemnly dedicated by the Most Rev. P. A. O'Boyle of Washington, D. C. Assisting the Archbishop were the Very Rev. W. D. Marrin, O.P., Provincial, and the Very Rev. G. C. Reilly, O.P., Prior. Over 300 Religious, benefactors and friends were in attendance. The dedication ceremonies were followed by an open house inspection of the new three story

wing, which includes 40 rooms, a chapel on each floor, a lecture hall and a common room. The construction was done by John McShain, Inc.

HONORARY DEGREES At the annual commencement exercises of Providence College held on June 5, the Very Rev. W. D. Marrin, O.P., Provincial, received the honorary degree of Doctor of Sacred Theology. Also honored were Dr. F. H. Bowles, Director of the College Entrance Examination Board, Judge J. J. Goldstein of the New York Court of General Sessions, the Honorable T. E. Murray, Chairman of the Atomic Energy Commission, and the Most Rev. J. F. Minihan, D.D., Auxiliary Bishop of Boston.

MASTER GENERAL The three Provinces in the United States were given a full view of the 6-foot 5-inch Master General as the Most Rev. Michael Browne, O.P., toured many of the houses in this country. His giant-sized appearance and soft spoken manner have left an indelible picture of fatherly affection upon all who had the opportunity to meet him. The three week visit was capped in New York City at St. Vincent Ferrer's Church on June 17 with the colorful bestowal of degrees of high honor on 17 Fathers of the Province.

FOREIGN MISSIONS The Very Rev. W. D. Marrin, O.P., Provincial, has announced the opening of two new mission fields. One is in the diocese of Multan, West Pakistan. The Rev. A. L. Scheerer, O.P., is presently in the mission area. In the fall he will be joined by the Rev. E. H. Putz, O.P., the Rev. L. L. Turon, O.P., the Rev. C. G. Westwater, O.P., and Bro. T. A. Dolan, O.P. The second mission field is in Lebanon. The Rev. A. Smith, O.P., the Rev. T. R. Heath, O.P., the Rev. R. L. Every, O.P., and Bro. R. Long, O.P., will leave in the fall to staff it.

SPIRITUAL DIRECTOR The Rev. H. I. Smith, O.P., former Dean of the School of Philosophy, Catholic University of America, Washington, D. C., has been named National Spiritual Director of the National Council of Catholic Nurses. The appointment was announced by Archbishop R. J. Cushing of Boston, Episcopal Moderator of the Nurses' Council. The office is for two years.

LECTURES The Archdiocesan Eucharistic Crusade of Boston called on the Fathers at St. Stephen's Priory, Dover, Mass., to deliver lectures at John Hancock Hall in Boston during the month of May.

DOMINICANA STAFF The following students form the DOMINICANA staff for the current year, June 1956—June 1957: Bede Dennis, Editor; Fidelis McKenna and Ceslaus Hoinacki, Associate Editors; Brian Morris, Book Review Editor; Stephen Fitzhenry, Associate Book Review Editor; Ronald Henery, Cloister Chronicle; Giles Pezzullo, Sisters' Chronicle; Finbar Carroll, Circulation Manager; Kieran Smith, Assistant Circulation Manager; Cyprian Cenkner, Business Manager.

FOREIGN CHRONICLE

MEXICO Three young Mexican Dominicans have returned to their native land with the hope of re-establishing the Order there. This action is the result of a meeting held in Rome some years ago. The plans of the three Fathers call for the restoration of the monasteries at Oaxaca, Morelos, and Tlaxaca. One of their first objectives will be the task of winning back to the Faith the intellectuals at the university level whose religion seems to have given way to philosophical cults.

ST. ALBERT'S PROVINCE

CONDOLENCES The Fathers and Brothers of the Province of St. Albert the Great extend their sympathies to the Very Rev. W. H. Kane, O.P., on the recent death of his mother; and to the Very Rev. M. A. McDermott, O.P., on the recent death of his sister.

DEDICATION St. Rose Priory, the world's largest Dominican House of Theology, was dedicated in Dubuque, Iowa, on June 4, 1956. The solemn blessing of the new building was performed by His Excellency, the Most Rev. Leo Binz, D.D., Archbishop of Dubuque, while the Solemn Mass of dedication was celebrated by His Paternity, the Most Rev. Michael Browne, O.P., S.T.M., Master General of the Order of Preachers. Father Browne was assisted by the Very Rev. John A. Driscoll, O.P., S.T.M., American assistant to the Master General, as deacon, and the Very Rev. Anthony Norton, O.P., S.T.Praes., prior of the new house of theology, as subdeacon. His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, presided at the ceremonies and delivered a sermon following the Mass. The afternoon ceremonies included a dinner for the clergy and invited guests.

Distinguished guests at the dedication included four Archbishops, eight Bishops, representatives from eight Dominican provinces or vicariates and five other major Orders, Mothers General of twenty-three congregations of Dominican Sisters in the United States.

ORDINATIONS On May 26 at St. Rose Priory in Dubuque, Iowa, His Excellency, the Most Rev. Leo Binz, D.D., Archbishop of Dubuque, conferred the dignity of the priesthood on the Rev. Jude McGovern, O.P., the Rev. Hyacinth Maguy, O.P., the Rev. Emmanuel Holzer, O.P., the Rev. Philip Cantlebar, O.P., the Rev. Bartholomew Ryan, O.P., the Rev. Kilian Downey, O.P., the Rev. Alphonsus Mainelli, O.P., the Rev. Charles Norton, O.P., the Rev. Cyril Fabian, O.P., and the Rev. Chrysostom Geraets, O.P.

VISITORS March 27, 1956: Father Philip Hughes, noted Church historian, addressed the students of St. Rose Priory at Dubuque, Iowa.

April 27, 1956: The Most Rev. Aloysius Romoli, O.P., Bishop of Pescia, Italy, visited the Dominican House of Studies, River Forest, Illinois, and talked to the students.

May 11, 1956: Dr. Yves Simon lectured to the students at the Dominican House of Studies in River Forest, Illinois, on the subject: "The Impact of Science on Modern Culture."

May 24 to June 5, 1956: His Paternity, the Most Rev. Michael Browne, O.P., visited the Province. On the evening of May 25, he addressed the community at the Dominican House of Studies, River Forest, Illinois; also present were Fathers from Fenwick High School, St. Vincent Ferrer's parish and St. Pius Priory.

June 5 to June 9, 1956: His Excellency, the Most Rev. Finbar Ryan, O.P., Archbishop of Trinidad, British West Indies, was an honored guest at St. Rose Priory for several days following the dedication ceremonies. On June 9, he visited the students and priests at the Dominican House of Studies at River Forest, Illinois.

June 12, 1956: The Very Rev. Father Coyne, Vicar of Trinidad, visited the Dominican House of Studies at River Forest, Illinois, and addressed the students.

PROVINCIAL CHAPTER On July 18, 1956, thirty-five electors gathered together at St. Dominic's Priory, Oak Park, Illinois, to elect as the new provincial, the Very Rev. Fr. Edmund J. Marr, O.P., S.T.D., prior of the convent of St. Anthony of Padua in New Orleans, Louisiana. The election was confirmed three days later by the Most Rev. Michael Browne, O.P., Master General of the Order.

Father Marr, who succeeds the Rev. Edward L. Hughes, O.P., was born in Cold Springs, N. Y., in 1906. He has been professor of philosophy of the Pontifical faculty at the Dominican House of Studies in River Forest, Illinois, and at Immaculate Conception College, Washington, D. C. Father Marr was also elected prior for two terms of the Dominican House of Studies, River Forest.

INSTITUTE AND LYCEUM Eighty-two students this summer attended the Institute of Spiritual Theology at the Dominican House of Studies, River Forest, Illinois.

The four week course began July 9 and closed August 3. Guest professors were the Very Rev. Fathers Ferrer Smith, O.P., Philip Mulhern, O.P., and Paul Starrs, O.P., from St. Joseph's Province; and the Very Rev. Fr. Noël Mailloux, O.P., from the Canadian Province of St. Dominic's, and professor of psychology at the University of Montreal. On the morning of August 3, eighteen diplomas were given to those who had successfully completed the three year course.

The Albertus Magnus Lyceum of Natural Science spent five weeks this summer planning and further implementing the entire curriculum of St. Xavier college in Chicago, Illinois. The Lyceum is headed by the Very Rev. W. H. Kane, O.P., and its members include the Rev. Augustine Wallace, O.P., the Rev. J. D. Corcoran, O.P., the Rev. J. R. Nogar, O.P., and the Rev. Benedict Ashley, O.P.

SISTERS' CHRONICLE

Monastery of Our Lady of the Rosary, Summit, New Jersey

The 35th annual May pilgrimage in honor of the Queenship of Mary was kept this year on Sunday, May 6. Rev. Edward J. Fleming, Dean of Seton Hall University, was the guest preacher.

On June 3, the feast of Corpus Christi, a pilgrimage from Bound Brook, N. J., came to the Shrine and took part in the solemn procession of the Blessed Sacrament, with triple Benediction.

On June 17, a private pilgrimage from the Bronx visited the Shrine.

The following newly ordained priests offered Mass at the Shrine and gave the Sisters their first priestly blessing: Rev. Louis Mennit on May 29; Rev. Anthony Campesi on May 30; Rev. George Bembos on June 1.

Rev. James Sherry, newly ordained Maryknoll priest, offered Mass at the Shrine on July 9. He will leave soon for the Philippines.

The Very Rev. Thomas Garde, O.P., Provincial of Ireland, paid a visit to the Shrine. Also, the Rev. Dominic G. Moreau, O.P., Belgian Congo Missionary, gave the Sisters an informal talk on July 11.

Sisters of St. Dominic, Immaculate Conception Convent, Great Bend, Kansas

The first departure ceremony to a foreign mission was held July 8, 1956, at the Immaculate Conception Convent. The four Sisters assigned to work in Africa are: Sister Mary Raphael Husmann, Fowler, Kansas, who will be in charge of the

missionary group; Sister Mary Bernadette Beckermann, Piqua, Kansas; Sister Mary Francis Joseph Biernacki, Garden City, Kansas; and Sister Mary Charlotte Unrein, Liebenthal, Kansas. At 3 P.M. the procession of the four missionaries, the visiting clergy, and His Excellency, the Most Rev. John B. Franz, D.D., of Dodge City, entered the chapel where the relatives and friends of the departing Sisters and the Community, members of the Thomist Association, of the Third Order, and the Legion of Mary had assembled. After the Itinerarium, the Very Rev. Edward L. Hughes, O.P., Provincial of the Province of St. Albert, read the letter bestowing the Apostolic Benediction of His Holiness, Pope Pius XII upon the missionaries and upon all present.

His Excellency, Bishop Franz, blessed the mission crosses and presented them to the missionaries. His Excellency spoke to the missionaries and wished them God-speed.

The field of labor assigned these missionaries is Gusau, located in the province of Sokoto, Northern Nigeria, British West Africa. They will work in connection with the Dominican Fathers of St. Albert Province. The Rt. Rev. Msgr. Edward T. Lawton, O.P., Prefect Apostolic of the Sokoto Territory is assisted by the Rev. Thomas Shea, O.P., and Brother Thomas, O.P.

The Sisters are volunteering their services for education and medical work. Veterans in the mission fields agree that a sure way of establishing contact with the pagans is through medical work. Sister Mary Bernadette's training as a Registered Nurse will qualify her according to the requirements of the Nigerian Government to open a much needed dispensary. Much of the cargo accompanying the Sisters consists of medical supplies to equip, with even the barest necessities, the dispensary they are hoping to operate. The Sisters ask their many friends to assist them with their prayers that God may deign to bless their efforts with success.

Mt. St. Mary-on-the-Hudson, Newburgh, New York

Thirty-two postulants were invested with the Dominican habit at the Motherhouse at Mount St. Mary-on-the-Hudson on June 12 after a ten-day retreat preached by the Rev. J. Martin Connors, O.P.

The Most Rev. Mariner T. Smith, O.P., Procurator General, officiated on June 18 at the first Religious Profession of twenty-one novices. Their retreat had also been given by the Rev. J. Martin Connors, O.P. Father Smith offered the Mass which preceded the private ceremony. He was assisted by the Rev. O. D. Parent, O.P., chaplain at the Mount, and the Very Rev. E. M. Gaffney, O.P.

The Most Rev. Thomas J. McDonnell, D.D., coadjutor bishop of Wheeling, West Va., blessed on May 30 the "Coronation" Carillon bells installed in the Mt. St. Mary chapel and the great tower of the Administration Building.

His Eminence Francis Cardinal Spellman blessed the Regina Coeli parish school and convent at Hyde Park-on-the-Hudson, New York on June 3. The dedicatory address was given by the Rt. Rev. Msgr. John S. Middleton, pastor of Old St. Peter's Church, Barclay Street, Manhattan. This first parochial school marks a significant step in the ten-year growth of Hyde Park from a rural township to an urban village. Three grades and a kindergarten were staffed in September, 1955 by the Newburgh Dominicans.

Sisters from the Motherhouse and missions attended the ceremonies at St. Vincent Ferrer's Church on Sunday, June 17.

His Excellency Bishop McDonnell on July 20 offered in the convent chapel at Mt. St. Mary a Month's-Mind Mass for the five Mount students who went to their death in the Caracan plane crash.

A large group of Sisters from the Community attended the Dominican School of Spirituality at Elkins Park in late August.

Sister M. Catherine Joseph Adams, died on June 10 in the 28th year of her religious profession, and Sister M. Regis Bond died on June 18 in the 54th year of her religious profession. R.I.P.

Dominican Sisters of the Perpetual Rosary, Union City, New Jersey

On September 8th, a ceremony of Reception to the Holy Habit took place. The new Sister, Patricia Hampton, received the name of Sister Mary Joseph. The Passionist Father Hubert Arliss preached the sermon and acted as delegate to His Excellency, Archbishop Thomas A. Boland.

The men's Third Order Chapter of St. Dominic held its first fall meeting on Sept. 9th in the Sisters' Chapel Hall. A number of new members were received at this opening meeting and this brought the number of active members to over forty. Rev. Thomas A. Mullaney, O.P., is the director of the Chapter.

Dominican Sisters of St. Mary of the Springs, Columbus, Ohio

The Motherhouse celebrated the Silver Jubilee of Ordination of its chaplain, Father Urban Nagle, O.P., on June 10.

Albertus Magnus College celebrated the Silver Jubilee of Father C. W. Sadlier, O.P., professor of economics, on June 17.

Sister Angelita, president, and Sister Thomas Aquin, dean of the College of St. Mary of the Springs, attended the Workshop on the Problems of Administrators in the American College, June 10-21 at Catholic University, Washington, D. C.

Bishop Ready presided at the profession of thirty-three Sisters at the Motherhouse on July 9.

In the presence of the assembled community, Bishop Ready laid the cornerstone of the Mother Stephanie Memorial Infirmary on August 15.

Sister M. Cecilia Keelty, O.P., died recently at the Motherhouse in the seventy-third year of her religious profession. R.I.P.

St. Cecilia Congregation, Nashville, Tennessee

The Sisters of the St. Cecilia Congregation conducted Religious vacation schools during the summer in Lebanon, Copperhill, and Harriman, Tennessee, and in Warwick, Virginia.

Sister Mary Bertrand Crossen, O.P., and Sister Teresita Casey, O.P., spent several weeks during the summer vacation traveling in Europe, and in England and Ireland. Sister Mary Bertrand teaches in St. Ailbe School, Chicago, and Sister Teresita in Notre Dame School, Chatanooga, Tennessee.

Sister Mary Robert Manning, O.P., in charge of the music department of Overbrook School, Nashville, received the Bachelor of Music degree from George Peabody College, Nashville, on August 13.

Sisters of the St. Cecilia Congregation studied during the summer in the following institutions of learning: Catholic University of America, Washington, D. C.; DePaul University, Chicago; Siena College, Memphis; George Peabody College, Nashville, and the St. Cecilia Normal School.

Seven Sisters made final profession of vows in the St. Cecilia Chapel on August 15.

St. Rose of Lima School, a private coeducational elementary school, was opened in Birmingham, Alabama, in the fall of 1956, by the Sisters of the St. Cecilia Con-

gregation. The building, formerly the home of Mr. Terence Mackin, Jr., is a gift to the St. Cecilia Congregation from the Mackin family. During the summer, the residence was reconditioned and equipped for a school. Ample playground space, including tennis court, wading pool, etc., made the location ideal for a school. The first Mass in the new St. Rose of Lima chapel was celebrated by The Most. Rev. Joseph Durick, D.D., on August 30.

Our Lady of the Elms, Akron 13, Ohio

On June 3, Sister M. de Montfort, O.P., received the B.A. degree, "magna cum laude" from the college of St. Mary of the Springs, Columbus.

On June 9, Sister M. Jean and Sister M. Therese received their M.A. degree from St. John College, Cleveland, and 10 Sisters received the B.S.E. degree.

The Rev. Paul F. Small, O.P., conducted a retreat at the Motherhouse June 11-17. Father Small is also acting as Chaplain during the summer and is giving a course in Theology to the novices.

On June 20, 10 Sisters made Final Profession in the presence of Father Paul F. Small, O.P.

The Rev. Angelico R. Zarlenga gave an illustrated lecture on *Fra Angelico* at the Motherhouse early in July.

Sister M. Jeannette Kimpflin, O.P., died on July 15. R.I.P.

St. Dominic Convent, Everett, Washington

The Sisters of the Congregation of the Holy Cross, Everett, Washington, anticipate the pleasure of moving into a new Motherhouse. The Motherhouse and Novitiate, in Everett since 1918, are being moved to a site on Puget Sound, at Edmonds, Washington. Preparations for the move are in evidence at the late Philip Johnson home, a beautiful Tudor Gothic building which will become the first unit of the contemplated new buildings.

Six new novices were received at the Investiture, June 13. The happy occasion was marked by the presence of the newly consecrated Auxiliary Bishop of the Seattle Archdiocese, an uncle of Sister Brigid Mary. The Most Rev. Thomas E. Gill presided in the sanctuary for the occasion.

Eleven second-year novices were admitted to First Profession.

Three sisters were admitted to Final Profession: Sister M. Juliana, Sister M. Jude and Sister M. Damian.

Nine sisters celebrated the silver anniversary of their First Profession, June 17. The joyous occasion was marked by a renewal of the vows of First Profession and other festivities. The sisters thus honored were Sister Mary John, Sister M. Perpetua, Sister M. Agnes, Sister M. Alma, Sister Catherine Mary, Sister M. Estelle, Sister M. Annella, Sister M. Virginia and Sister M. Grace.

Maryknoll Sisters of St. Dominic, Congregation of the Immaculate Conception, Maryknoll, New York

Fifty-three Sisters were assigned to overseas missions this year and five to home missions in the U.S. The Sisters received their mission crucifixes at a departure ceremony held at the Motherhouse on July 8th, in the presence of about 2,000 relatives and friends. The Very Rev. David I. Walsh, M.M., presided and Rev. Edward J. Murphy, S.J., was the speaker. The ceremony was held outdoors at a Shrine of Our Lady of Lourdes on the Motherhouse grounds.

Missions in the Orient continue to claim the largest number of Sisters, with a

total of 21 going to missions in South China, Japan, Korea and the Philippines. Latin America comes next, with 16 Sisters assigned to various mission posts in that region.

The work is growing apace in Africa, with six Sisters assigned to several missions in the Tanganyika territory this year. Plans are underway for the opening of a secondary school at Morgoro this year.

It is interesting to note from a break-down of the figures, that of the 58 Sisters assigned this year, 36 will be engaged in school work and 13 in medical work.

Regarding the school work, 20 of the newly assigned Sisters were graduated in June from Maryknoll Teachers College at the Motherhouse, each receiving the degree of Bachelor of Education. All but one of the graduates are leaving the country. The lone "home-missioner" will teach Negro children in the Bronx, New York.

The annual Rededication program is in progress at the Motherhouse. After ten years on the missions, the Sisters come back to the Motherhouse for a period of re-dedication. The program opens with a week of Retreat at the end of June and continues with refresher courses during the month of July. Classes are held each morning on the Constitutions and Vows, Divine Office, Scripture and Theology. These are basis, but other classes are sometimes added, such as Missiology, Sociology, Psychology and Philosophy. During the afternoon a variety of subjects are offered such as sewing, typewriting, household maintenance, photography, art, leathercraft, etc. This year the Sisters are privileged in having a series of lectures on the Liturgy by Rev. Charles Magsam, M.M., Master of Novices at the Maryknoll Fathers' Novitiate, Bedford, Mass.

Mother Mary Columba left on July 7th for a visitation of the missions. She embarked from New York with Sister Jeanne Marie as companion, heading first for the missions of Mauritius and Africa. From there she will continue eastward around the world until she arrives on the Pacific Coast about a year from now. In all, she plans to visit 41 mission houses, not including the convents in the U. S. and Latin America.

A number of Maryknoll Sisters are enrolled in summer courses at the Dominican College in San Rafael, California.

Saint Catherine's Motherhouse, Kenosha, Wisconsin

The Rev. Timothy M. Sparks, O.P., visited the Motherhouse in July. He spoke to the Sisters on the significance of the seven hundred and fiftieth anniversary of the founding of the Dominican Order. Special prayers commemorating the event were said in common in the Motherhouse Chapel.

The Rev. Damien Smith, O.P., of Fenwick High School, Oak Park, Illinois, took over the duties of Chaplain in St. Catherine's Hospital during the vacation of the regular Chaplain.

Sister M. Clotilda, Vocational Promoter accompanied by Sister M. Anthony, attended the Vocational Institute held at Notre Dame University, Notre Dame, Indiana, July 12-14.

On June 15, 1956, at the close of a Retreat by Father Banfield, O.P., ground was broken for the erection of the new convent for the Sisters of Sacred Heart Hospital, Hanford, California.

Dominican Nuns of the Perpetual Rosary, Buffalo, New York

The feast of our Holy Father St. Dominic was celebrated with solemnity at the Monastery with Franciscan Fathers of St. Patrick's parish and Timon High School

officiating. A large number of the diocesan clergy were present for the Solemn High Mass and eulogy of the Saint, while Dominican and Franciscan Tertiaries filled the chapel to capacity.

The Monastery had witnessed true Dominican zeal for souls in the activities of its Third Order Chapter in the past months. Members of the Charity Committee have gathered several thousands of dollars for needy convents of Fathers and Sisters abroad, while sewing groups meet weekly in the Tertiary rooms to assist the Dominican Cancer Hospital. The year's work is sanctified by the Corporate Mass and Communion which opens and closes every season, as well as by the annual retreats and pilgrimages attended by a substantial number of members.

Sister Mary of the Blessed Sacrament, choir novice, received the holy Habit of the Order. Three choir Nuns were admitted to profession, one solemnly professed, Sister M. Catherine of Jesus Crucified, and two taking simple vows, Sister Dominic Marie of Jesus and Sister Miriam of the Holy Spirit.

Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

Mother M. Benedicta and Sister Myra were in Europe in February and March and assisted at the Holy Sacrifice of the Mass in St. Peter's Basilica on March 11 honoring the anniversary of the coronation of the Holy Father. On the day following they had the privilege of being received in an audience.

Edgewood College, High School and Campus School of the Sacred Heart, Madison, Wisconsin, celebrated its diamond jubilee May 8-13. A pageant entitled *Jubilee at Edgewood* was presented depicting the work of seventy-five years of educational endeavor. A solemn High Mass of Thanksgiving was offered on the Edgewood Campus on May 17 at 4:00 P.M. with His Excellency, the Most Rev. William P. O'Connor, D.D., officiating. The priest alumni of Edgewood High School were the officers of the Mass. The Rev. Warren Nye, class of 1930, delivered the sermon tracing the history of Edgewood from May 10, 1881, up to the present time. Father Nye emphasized the inheritance of the Sisters from their saintly Dominican founder, Father Mazzuchelli, "priest, leader, teacher, scholar, artist, laborer."

On June 5 St. Clara was honored by a visit from His Paternity, the Most Rev. Michael Browne, O.P. His Paternity addressed the Sisters, Novices, and Postulants. He stressed the contemplative nature of our vocation and the necessity of having our contemplation overflow to others so that in enriching them we do not impoverish ourselves. On June 6 His Paternity sang a High Mass and gave a conference to the Mothers General before leaving St. Clara.

During the summer the novices and postulants had the advantage of continuing their study of Theology under the direction of the Rev. James Michael Whalen and the Rev. Thomas Aquinas Morrison, O.P. The Rev. Edward Matthias Robinson, O.P., gave a course in the Theology of the Religious State to the Professed Sisters at the Motherhouse.

His Excellency, the Most Rev. William P. O'Connor, D.D., presided at the Reception ceremonies on August 4 when fifty-six postulants received the habit. Fifty-five novices made profession of vows for three years and fifty-four Sisters made profession of perpetual vows on August 5.

Six Sisters celebrated their golden jubilee of profession this year and thirty-two observed their silver anniversaries.

The National Catholic Education Association, on a grant from the Ford Foundation, conducted a workshop in Seattle, Washington, for the purpose of drawing up a curriculum for novitiate of the 92,000 teaching Sisters throughout the United States. Sister Mary Thomasine of Rosary College was one of the group of fifteen

professors chosen from Catholic colleges and universities to cooperate in this project. Sister's contribution was based on the economic and social teachings of the encyclicals.

Sisters Mary Rinaldo, Frances Therese, Philippa, Martha and Michael died recently. R.I.P.

Corpus Christi Monastery, Bronx, New York

On May 19th, Sister M. Veronica, after a long illness, died in her 34th year of religious life. R.I.P.

On June 3rd we had the public celebration of Corpus Christi. Msgr. Mechler officiated at the ceremony, and the Rev. William Dooley, O.P., preached the sermon.

Thirty-one of the newly Ordained Priests of St. Joseph's Seminary, Dunwoodie, New York, said or sang a Mass in the Chapel during the two weeks following their Ordination.

Congregation of the Queen of the Holy Rosary, Mission San Jose, California

On Monday, June 24, the Very Rev. Thomas Garde, O.P., Provincial of the Irish Province was guest of the Sisters at the Motherhouse Convent, Mission San Jose. In the afternoon he addressed the Sisters in the college auditorium.

Dr. Judith Ahlem, former president of the American Medical Women's Association gave two lectures to the members of the staff and student body of Queen of the Holy Rosary College on the evenings of July 13 and 20. The theme of her talks was "The Role of the Emotions in Personality Development."

On July 22, Rev. David Dazé, chaplain of Agnew State Hospital was guest speaker at an informal discussion in the new college auditorium. His topic was "The Relation of Religion to Mental Health."

Graduation exercises were held in the Sisters' new chapel on the Motherhouse grounds, Mission San Jose on Thursday, August 2. The Very Rev. Joseph J. Fulton, O.P., Provincial of the Holy Name Province, was the speaker of the evening and awarded diplomas in the fields of English, History, and Education.

On Wednesday, August 15, a Solemn Mass of thanksgiving was sung in the Sisters' new chapel at Mission San Jose, honoring the Golden and Silver Jubilee of seventeen sisters. The Golden Jubilarians were: Sisters Clementina, Afra, Emerentiana, Emmanuela, Emygdia, Apollonia, Priscilla, Eulalia, Seraphica, Cunigunda and Osanna. The Silver Jubilarians were: Sisters Mary, Jeannette, Austin, Mary Jane, Conrada and Beda.

On August 30, after a Solemn High Mass, three Sisters pronounced their final vows. The Rev. Stanley J. Reilly presided as representative of the Archbishop. He was assisted by the Very Rev. Benedict M. Blank, Ex-Provincial and present chaplain of the Motherhouse Community.

Monastery of the Blessed Sacrament, Detroit, Michigan

Rev. Timothy Sparks, O.P., as the representative of Rev. Edward Hughes, O.P., Provincial of St. Albert's Province, visited the Community on the occasion of their Golden Jubilee in April.

In June the annual Corpus Christi Novena was successfully conducted by Rev. Jerome Lemmer, S.J.

During the month of June many newly ordained priests visited our Adoration Chapel to offer the Holy Sacrifice of the Mass and impart their priestly blessing to

the nuns. Among them were the Reverend Fathers Martin Egan, O.P., of Washington, D. C., William Mountain, S.J., and Reverend Daniel J. Brock.

On July 15th, Rev. James Egan, O.P., of Notre Dame, Indiana, paid a visit to the community and after offering Holy Mass, gave a conference on St. Thomas.

Holy Cross Congregation, Amityville, New York

Sister John Dominic, O.P., was the recipient of a scholarship to the French Institute held at Fordham University during July and August.

Several Sisters attended a workshop at Catholic University from June 15-26, and a larger group attended thirteen other colleges and universities.

On July 11-12, His Excellency, Most Rev. Peter James Davis, Bishop of San Juan, Puerto Rico visited the Motherhouse.

Rev. Mother Aloysia of Great Bend, Kansas visited the Motherhouse on July 22, accompanied by Sister Immaculata, and the first band of Sisters from the Congregation of the Immaculate Conception who will open a mission in Nigeria, Africa. Prior to their voyage on July 24, Sisters Mary Raphael, Frances Joseph and Charlotte received the Traveler's Blessing from Very Rev. Msgr. Eugene J. Crawford, Spiritual Director of Holy Cross Congregation. At the same time, Sister M. Verona, O.P., of our Congregation who returned to Ponce, Puerto Rico also received the Traveler's Blessing.

Many representatives of the Congregation attended the Vocation Institute held on the Campus of Fordham University July 25-26.

On July 25, Mother M. Bernadette de Lourdes, O.P., Prioress General, Mother Adelaide, O.P., Subprioress and Mothers Dorothy and Agatha were present at the consecration ceremonies of His Excellency, Bishop John Carberry at Our Lady of Perpetual Help Church, Brooklyn.

During July and August, Sisters of the Congregation supervised work in a number of Catholic Camps for Boys and Girls on Long Island, in New York State and New Jersey. CYO Day Camps were also conducted by the Sisters at Whitestone, Cresthaven, Wyandanch and Elmont, New York.

On August 6, sixty-five postulants received the Dominican Habit and on August 8, fifty-five novices pronounced First Vows. Rev. Msgr. Crawford presided at both the Reception and Profession ceremonies.

Sisters Delphina, Beatrice, Nothburga, Jean Thomas and Bonfilia died. R.I.P.

Marywood, Grand Rapids 3, Michigan

Over one hundred Dominican Sisters of Marywood, Grand Rapids, Michigan, were participants in the ceremonies of Reception of the habit and Profession of Vows on May 31, 1956; observance of Silver and Golden Anniversary on August 15th, at Marywood Motherhouse in Sacred Heart Chapel.

Aquinas College conducted its twenty-fifth annual summer school session in the newly-erected College building with an enrollment of 468, of which number 300 were Dominican Sisters.

The Theological Institute of Aquinas College, Grand Rapids, taught by the Revs. Jerome J. Conroy, O.P., and Michael Murphy, O.P., consists of forty-nine sister-students, nineteen of whom received Theology certificates on July 28th.

In July, Sister Mary Paula, O.P., Community Supervisor of grade schools conducted by the Marywood Dominicans, and Sister M. Columkille, O.P., principal of St. Thomas, the Apostle grade school of Grand Rapids, attended the four-week In-

stitute in Curriculum and Teacher Development at St. Xavier College, Chicago, under the auspices and direction of Dominican Fathers of St. Albert the Great Province and of the Religious Sisters of Mercy of the Chicago Province.

Three Sisters represented Marywood at the Tenth Annual Vocation Institute at Notre Dame University from July 12-15.

Three Sisters, instructors in Social Studies, attended the annual History Club meeting of Notre Dame University, July 6-8.

Sister Marie Raymond Baker, O.P., mastering in Music at Florence, Italy, returned to Marywood on July 28th. Sisters Mary Lois Shaefer, O.P., is remaining an additional year to complete the art work for her master's degree in Fine Arts at Pius XII Institute, Villa Schifanoia, Florence, Italy.

Sisters of Marywood were in attendance at the summer school sessions of seventeen colleges and universities.

Mother Mary Victor, O.P., Prioress General of the Marywood Dominican Sisters and Mother Mary Euphrasia, O.P., Prioress of Marywood Motherhouse, were present at the dedication ceremony in Dubuque, Iowa, of the St. Rose of Lima Priory of theological studies on June 4th.

During the summer the sisters conducted twelve vacation schools in various parishes of both the Saginaw and Grand Rapids Dioceses of Michigan.

The Art Department of the Catholic University of America sponsored a ten-day workshop in Art during late June. Sister Mary Servatia, O.P., of the Art Department of Marywood Academy, conducted a Seminar for elementary teachers during this Workshop.

Four Dominican Sisters from Marywood represented the Community at the Liturgical Institute at Toronto, Canada, August 20-23.

Aquinas College conferred Bachelor of Arts degrees on twenty-nine Sisters of Marywood Motherhouse on July 28th.

Sister Thomas Francis O'Rourke, O.P., died at Marywood on June 11th and Sister Mary Bernarda Murray, O.P., died in Albuquerque, New Mexico, on July 19th. R.I.P.

Congregation of the Most Holy Name of Jesus, Dominican Convent, San Rafael, California

Early in the summer the Sisters at the Dominican Convent in San Rafael were privileged to have a visit from the Most Rev. Michael Browne, O.P., the Master General of the Order. A week later the Very Rev. Thomas Garde, O.P., the Provincial of the Irish Province, came to give the first of the annual Retreats for the Community. Later the Very Rev. Victor White, O.P., the eminent English theologian and psychologist, conducted the second Retreat.

The twenty-fifth Summer Session of the Pacific Coast Branch of the Catholic University opened at Dominican College on July 2, under the Very Rev. James M. Campbell who has been the director during all these years. The growth of the Branch has been steady and now representatives from twenty-three Religious Communities—Sisters, Dominican and Franciscan clerics, Christian Brothers and Marianists seminarians and priests, and laymen and women are doing graduate work. The Dominican College is also carrying on its own Summer Session, both graduate and undergraduate, which this year is unusually large. Both Sessions closed on August 9, with His Excellency, the Most Rev. Hugh A. Donohoe, Auxiliary Bishop of San Francisco, presiding.

Outstanding among the extra-curricular activities of the Summer Session is the series of lectures given on Sunday mornings by Rev. Gerald Vann, O.P., the English

Dominican so well-known for his many writings. Father Vann's subjects have been: Education, The Liturgy and How to Teach It, Prayer and How to Teach It, and the Mass and How to Teach It. Father Vann is a guest at the Dominican Convent for the summer.

In the fall, the Congregation will open a new elementary school in Stockton, California, in St. Mary's Assumption Parish. At the same time the present St. Mary's High School of Stockton will move to new and larger buildings, and will henceforth be staffed by Franciscan priests as well as by the Dominican Sisters.

The Dominican College and the two hospitals, St. Joseph's in Stockton and St. Mary's in Reno, Nevada, received generous allotments from the Ford Foundation, and in addition, St. Mary's Hospital has been greatly helped by the Max G. Fleischmann Foundation.

Monastery of Our Lady of Grace, North Guilford, Connecticut

On May 30, Rev. Lawrence W. Doucette, Pastor of St. Louis Church in New Haven, sang his silver Jubilee Mass in the temporary chapel at the Walter House, and spoke to the Community.

Rev. Mother Monica of Jesus, O.P., Prioress, selected June 9, the transferred Feast of the Queenship of Mary, as her Feast Day. Among the gifts prepared by the nuns was the mimeographed music for Vespers and Lauds of several big feasts. The Community has been unable to replace their lost Antiphonariums and must rely on their own reproduction of chant books to continue singing Office according to their custom.

On June 23, a Memorial Mass commemorating the sixth month since the three nuns died in the fire was sung by Rev. John B. Mulgrew, O.P. Relatives of the Sisters attended. A number received Communion despite hours of travelling, and after breakfast, they visited with their "adopted" relatives in the Community.

On June 21, the Dominican Sisters from Albertus Magnus College attended Vespers and Compline, and had supper with the Dominican Nuns. The barrier of the grill between the two groups did not limit the happiness of the reunion. The intense bond of union between the two Communities since their week of merged living is probably a unique experience in Dominican history.

At ceremonies on July 21, Sister Mary of the Holy Spirit, O.P., made temporary profession and Sister Mary Elizabeth received the Habit. Rev. Reginald Craven, O.P., Chaplain, sang the High Mass. The sermon was preached by Rev. H. Justin McManus, O.P., Chaplain of Albertus Magnus College.

The Community is counting heavily on the assistance of St. Anne, to whom they are making a fervent novena, to begin the construction of the new monastery. The extremely high costs of building and the limited funds of the Community make a really adequate monastery seem almost beyond reach. Relying on their trust in God, through the intercession of St. Anne and St. Dominic, the Good Provider, and the continued charity of friends and benefactors, they hope soon to start the one-story fire-proof building with all the cloister requirements.

Saint Catharine of Siena Congregation, Saint Catharine, Kentucky

Mother Mary Julia and Sister Margaret Elizabeth were present on June 4 for the Dedication of Saint Rose Priory, Dubuque, Iowa.

Sister Adrian Marie received the degree of Doctor of Philosophy in Biology from the University of Notre Dame at the June Commencement.

On June 14 Sister Frances de Sales Donovan died in the sixty-third year of

her religious profession. Solemn Requiem Mass was celebrated by the Rev. R. P. Nuttall, O.P., nephew of the deceased. R.I.P.

During the summer sessions the sisters studied at sixteen colleges and universities.

Sister Joachim, Bursar General, attended the July 20-24 Business Conference on Problems of Catholic Institutions at Xavier University, Cincinnati.

The Solemn High Mass in honor of Saint Dominic was celebrated by the Rev. J. R. Desmond, O.P. The Rev. J. J. Davis, O.P., preached the sermon.

On August 14 thirty-three postulants were clothed in holy habit of Saint Dominic. The ceremonies were presided over by the Rev. M. S. Willoughby, O.P., representative of the Archbishop. Rev. D. B. Crowley, O.P., of the Eastern Mission Band preached the sermon.

On August 15, following the Solemn High Mass for the Feast of the Assumption, sixteen novices pronounced their first temporary vows.

Twenty-two Sisters were present at the Institute of Dominican Spirituality, Our Lady of Prouille Convent, Elkins Park, Pennsylvania on August 20-31.

In September the sisters will begin to teach in two diocesan central high schools of Nebraska, Grand Island and Lincoln.

The golden jubilee of religious profession will be commemorated by Sister Mary Stephen Hartley on October 7.

Convent of Saint Dominic, Blauvelt, New York

On June 16, after a ten day retreat preached by Rev. Daniel Crowley, O.P., twelve postulants were clothed with the Holy Habit. Four more received the Habit on August 25, at the termination of a retreat preached by Very Rev. Thomas F. Conlon, O.P. Seven novices pronounced their first vows on September 7. These had made a ten day retreat given by Rev. Nicholas Serror, O.P.

Sister Monica, superioress and administrator of St. Joseph's Hospital, Jamaica, British West Indies, accompanied by Sister Cornelia Marie, came to Blauvelt for the blessing and dedication of our new buildings last May. Sister Cornelia Marie returned in early June but Sister Monica remained North until mid-July. In early August Sister Marcella and Sister Timothy returned for a visit to Blauvelt from Jamaica, British West Indies, where they had gone three years ago to open St. Theresa's School.

August 15 was Jubilee Day at Blauvelt—Diamond for one sister, Golden for another, Silver for sixteen. Among the last mentioned were Sister Ignatius and Sister Vincent Mary who had come from St. Joseph's Hospital, Jamaica, British West Indies, for the celebration.

Three of our sisters will take part in the Tenth National Congress of the Confraternity of Christian Doctrine to be held at Buffalo, New York, September 26-30. The National Committee has been working to make the Congress hemispheric in scope. Sister Lawrence Marie, Regional Chairman of the Teaching Brothers and Sisters Committee of the C.C.D. of Group 1B, which comprises New York and New Jersey, will speak at a general session of the Congress. Sister's topic is "The C.C.D. Manuals, the Key to Religious Vacation School Success." Sister Floretta and Sister Jean Marie, representing Lavelle School for the Blind, will take part in the program for the Blind.

Congregation of the Sacred Heart, Caldwell, New Jersey

On the Feast of the Visitation, July 2, fifteen novices made simple profession, and twenty-seven postulants received the Dominican habit. His Excellency, The Most Rev. Thomas Aloysius Boland officiated at the Reception and Profession Ceremony held in the Convent Chapel. The preacher was the Very Rev. Msgr. William F. Furlong, Archdiocesan Director for the Apostolate of Vocations.

On August 4, the Feast of our Holy Father St. Dominic, a Solemn High Mass was celebrated in the Convent Chapel. The Rev. Paul Perrotta, O.P., was the celebrant and preacher.

Sisters Navarette and Placida celebrated their Diamond Jubilee, and Sisters Raymond and Patricia celebrated their Golden Jubilee. Those who celebrated their Silver Jubilee are: Sisters Josephine, Matthias, Regina, Bernadette, George, Faith, Emmanuel, Marcella Henry, Catherine Louise, Anna Daniel and Josephine Clare.

In June Sisters Regina and Agnes Joseph of the Caldwell College Faculty received Ph.D. degrees from St. John's University, Brooklyn, N. Y. Sisters Annette, Matthias, Patricia Ann and Magdalen Marie received degrees at the conclusion of the Summer School of Caldwell College.





